

Y O U T H's
Entertaining and Instructive
CALENDAR

For the Jubilee YEAR 1750.

Containing an

EXPLANATION

OF ALL

The FEASTS and FASTS appointed
to be observ'd in the *Liturgy* of the
Church of *England*, and all other
Remarkable DAYS mention'd in the
COMMON ALMANACKS.

LIKEWISE

A great *Variety* of little polite STORIES,
TALES, FABLES, RULES of LIFE,
and other *Lessons* of *Morality* for every
DAY throughout the YEAR.

The various Seasons wheel about
As Courtiers do, now IN now OUT.

L O N D O N :

Printed for W. OWEN, near *Temple-Bar*, and
sold by R. GOADBY, at *Sherborne*; B. HICKEY
and J. PALMER, at *Bristol*; J. HILDYARD,
at *York*, and by all other Booksellers in Town
and Country. Price bound 1s.

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JANUARY hath xxxi Days.

Monday. I.

*The Circumcision of CHRIST; otherwise
call'd New-Year's Day.*



HIS Festival is celebrated by the Church of *England*, to commemorate the active Obedience of our Blessed Saviour, who, as on this Day, *fulfilled all Righteousness*, which is one Branch of the meritorious Cause of our Redemption, and thereby abolished the severe Injunctions of the *Mosaic* Establishment, and put us under the easier Terms of the Gospel.

The Purport of the Lessons, appointed to be read on this Day, amounts to little more than this; that since the Circumcision of the Flesh is now abrogated, God hath no Respect of Persons, nor requires any more of us, than the Circumcision of the Heart.

Note, The Term *Circumcision* is derived from two Words, namely *circum*, about, and *caedo*, to cut off the Forekin; a religious Ceremony, observed both by the *Jews* and *Turks*.

A Collect, or Prayer, for the Day.

O Almighty God, who didst cause thy Blessed Son to undergo the painful Rite of Circumcision, that he might fulfil the Law of *Moses*; grant us
B the

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the true Circumcision of the Heart, that all our Members may be mortified from those fleshly Lusts which war against our Souls; and that instead of gratifying our sensual Desires, we may be obedient to thy Will; and this we beg for the Sake of *Jesus Christ*, our Lord. *Amen.*

Occasional Remarks.

This Day is a grand Festival at Court, where the Knights of the Garter, Thistle, and Bath, appear in their Collars and their Robes; at which Time there is an Ode annually sung before the Royal Family, composed by the Poet *Laureat*. It is customary likewise on this Birth-Day of the Year (if we may be allowed the Expression) for Friends and Relations to make each other mutual Presents, and for Parents and Guardians to bestow little Books on their Children and Pupils; amongst which Number, it is hoped, that this *Diary* will be admitted as one, more instructive and more amusing, than most of the New-Year's Gifts of the like Kind hitherto extant.

Tuesday II.

On the VALUE of TIME.

ALTHOUGH amongst all the Talents which are committed to our Stewardship, Time is the most precious; yet there is not any one, of which the Generality of Mankind are more profuse and regardless; but he, who considers, that this Life is wholly in order to another; that our Portion of Time is not only short, but uncertain; that the Loss of it is irreparable to him that has unhappily let it slip, and advantageous to no Body else; he, I say, that considers all this aright, will certainly be very cautious how he mispends it, and will let none of it fly away either unobserved

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unobserved or unimproved. This is the most effectual Way, to secure one's self the Character of a wise Man here, and the Reward of one hereafter.

Wednesday III.

The LION and MOUSE, A FABLE.

THE *Lion* brave and generous,
Once in his Life had sav'd a *Mouse*,
And little thought in Time to see
The *Mouse* as generous as *He* ;
Till being hamper'd in a Net,
Where 'twas in vain to roar and fret,
He found what he expected least,
His safety from so small a Beast.
The *Mouse* did that which made him wonder,
And gnaw'd the stubborn Snare asunder.

The APPLICATION.

Since no one knows what may befall ;
'Tis Wisdom to be kind to all.

Thursday IV.

RULE of LIFE.

BE thankful to Providence for every Blessing
you enjoy ; and learn in whatsoever State you
are therewith to be content.

What the kind Hand of Justice gives, receive,
And with thy destin'd Lot contented live.

Friday V.

VIRTUE is the only true NOBILITY.

IN *China*, no Man is a Gentleman by his
Birth ; but the *Mandarines*, or Gentlemen, be-
come such by their real Merit. These *Manda-
rines*, by a fundamental Law of the *Chinese* Em-
pire,

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pire, are allowed to tell their Monnarch, in respectful, but in plain Terms, whatever they think is amiss in his Conduct; and we are assured, that whenever they imagine the Honour of their Prince, or the Good of their Country makes it necessary, they never fail of making use of their Privilege.

There was a remarkable Instance of this, in the Reign of one of their Emperors, who was very obstinate, and very imperious. This Emperor's Conduct, in some certain Particular, was directly repugnant to the Precepts of the great *Confucius*. One of the wisest and most learned *Mandarines* thereupon demanded an Audience; and having told his Prince boldly what he conceived was wrong in his Conduct, he shewed him, with great Strength of Reason, the ill Consequences that would probably attend it; the Emperor, who was not of an Humour to think he could be in the wrong, instead of making the least Reformation, ordered the *Mandarine* to be put to Death for his insolent Deportment. The next Day another *Mandarine* demanded an Audience; made the same Remonstrance as the first, and met with the same Fate. The Day after, a third *Mandarine* made the like Attempt; but to shew at the same Time, that he expected nothing less than to die for the Good of his Country, ordered his Horse to follow him, and wait at the Palace Gate. Having so done, he boldly went to the Emperor, and told him, that if he did not immediately determine to alter his present Course of Life, his Reign would appear the most shameful to future Ages, of any yet recorded in the *Chronicles of China*. The Emperor incensed at his insolent Behaviour, (as he termed it) not only put him to Death, but ordered him to expire under the most exquisite Tortures.

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The *Mandarines* upon this, assembled in a Body ; and came at last to this generous Resolution, that be the Consequence ever so fatal, they would not see their Prince persist in a Conduct, which would prove a Disgrace to himself, and render the Maxims and Policy of their Government for the future void, and of none Effect. They determined therefore, by Lot, what Members of their Body should go next, and wait upon the Emperor. Each Man went accordingly, and did his Duty. A great Number were indeed cut off ; but at last the Emperor's Eyes were open'd by their invincible Loyalty ; and conscious of his Error, he not only made a thorough Reformation in his Conduct, but ordered most magnificent Monuments, at his own Expence, to be built over the Bodies of those intrepid *Mandarines*, who had fallen a Sacrifice to his Resentment. He honoured, 'tis true, their Memories ; but all the Power he was possessed of could make no adequate Compensation for the Loss of those *faithful Subjects*, who had given such incontestable Proofs that they preferr'd his Honour, and the *Welfare* of their Country, to all other Considerations whatsoever.

The APPLICATION.

*What Pity 'tis a Man can die but once
To save his Country ?*

CATO.

Saturday VI.

*The Second or Lesser EPIPHANY ; that is to say, The
Manifestation of CHRIST, to the Magi, or Wise
Men of the East.*

OUR Church solemnizes this Festival, to testify her Gratitude to the Almighty for his Manifestation of the Gospel to the Gentile World, and his gracious Vouchsafement to them of the same Privileges as the *Jews* enjoy'd, who had been

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all along his peculiar People. The first, and most signal Instance of his divine Favour, was, the Manifestation of the Son of God in the Flesh, as on the 25th of *December*, which we commemorate as the Day of his Nativity, and of which we shall treat at large in its proper Place.

A Collect, or Prayer, for the Day.

O GOD, who didst guide the wise Men of the East by a Star, and thereby didst discover to them, that thy only begotten Son was manifest in the Flesh; and that Salvation was come to the *Gentiles*, we beseech thee to grant, that we who were *Gentiles* before, and are now come to the Knowledge of Thee in Part only; may know Thee hereafter, even as we are known, and live with Thee for ever and ever, through *Jesus Christ* our Lord. *Amen.*

The Term Epiphany, is derived from two Greek Words, namely epi, to, and phaino, to appear.

Note, likewise, that this Festival is more commonly known by the Name of Twelfth Day; in the Evening whereof 'tis customary for Friends to meet, and be merry over a large Plum-cake and a flowing Bowl. The Cake for the Generality is cut into equal Shares, in Proportion to the Company present, and brought upon Table, with a little Label, stuck under each Piece, with the various Denominations of King, Queen, Knave, Sloven, Slut, &c. wrote thereon. These Pieces are taken off promiscuously, as it were, by Lot; and the Persons who draw them, are dignified and distinguished according to their respective Labels, by Way of Amusement. And this Diversion is commonly called the Choice of King and Queen.

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Sunday VII.

Of the CREATION of the WORLD.

GOD created the World out of Nothing by the Word of his Power, according to the Counsel of his own free Will, and for his own Glory. In six Days he compleated the curious Fabrick, and rested the seventh Day from all his Labours. As to the Formation of Man, he made him in his own Image, after his own Likeness, of the Dust of the Ground, and breathed into his Nostrils the Breath of Life. Man is the Image of God, because he is endowed with such Faculties as enable him to answer the chief End for which he was created, that is to say, to know the Supreme Being, and love him as his heavenly Father and bountiful Benefactor. The Name of the first Man was *Adam*. God provided a *Help*, or *Companion*, meet for him, by taking out of one of his Ribs, which he made Woman, in order to be the Object of his tenderest Affections, and, as it were, his second Self. The Name of his new Companion was *Eve*. These our first Parents were planted by God in a terrestrial Paradise; that is to say, in a delightful Garden, where they dwelt together in a State of perfect Innocence and uninterrupted Felicity. Of every Tree therein they might freely eat, the Tree of Knowledge of Good and Evil only excepted: The Man and his Wife were both naked, but not ashamed; for they knew no Sin. They were perfect Strangers to all the Toils and Inconveniencies of Life; and Death had then no Dominion over them. God likewise created a numerous Host of pure and incorporeal Spirits, that is to say, of holy Angels.

Note, This Sunday is called the first after the *Epiphany*, and the Church on this Day sets forth the

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the Humanity of our Blessed Saviour and manifests him in the Flesh.

Monday VIII.

St. LUCIAN, *the Confessor and Martyr,*

IS commemorated on this Day by the Church of Rome. Some say, he was a Disciple of St. Peter, and that he was sent by him with St. Dennis into France, where he suffered Martyrdom for preaching the Gospel. Others relate, that he was a learned Presbyter of Antioch, well vers'd in the Hebrew Tongue, taking a great deal of Pains in comparing and amending the Copies of the Bible. Being long exercised in the sacred Discipline, he was brought to the City of the Nicomedians, when the Emperor Galerius Maximianus was there; and having recited an Apology for the Christian Religion which he had composed before the Governor of the City, he was cast into Prison, and having endured incredible Tortures, was put to Death.

Note. This Day is call'd, in some Places, *Plough-Monday*; because our Northern Peasants draw a Plough along the Streets, in order to raise some little voluntary Contributions from Door to Door.

Tuesday IX.

The PHILOSOPHER'S STONE.

Cosmo de Medicis, grand Duke of Tuscany, was so immensely rich, that most People imagined, that his Highness had found out the grand Art of Transmutation.

A noble Venetian, who was a Favourite in that Court, notwithstanding his Fortune was but small, one Day fairly put the Question, and ask'd the Duke

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Duke if he had found out the Philosopher's Stone or not? My Friend, said the Duke, to confess the Truth ignuoussly, I am in the actual Possession of it; and as I have a particular Regard for you, I will give you the never-failing Receipt in a few Words.

First, I never ask another to do that which I can do myself.

Secondly, I never put off till To-morrow what may be done To-day.

Thirdly, and lastly, I never think any Gain so trivial, as to despise it.

The *Venetian* heartily thanked his serene Highness for so important a Secret; and by strictly observing the Rules prescribed, acquir'd a great Estate.

The APPLICATION.

Good OEconomy is All in All.

Wednesday X.

The Ass in the LION's Skin. A FABLE.

AN *Ass* a *Lion's Skin* had found,
And put it on; the Beasts all round,
The silly Beasts began to tremble,
He did the *Lion* so resemble.
His Owner too began to fear,
Until he saw his Ears appear.
Then withoat more ado, his Sack
He slung a cross his royal Back:
This made the Beasts all wonder, namely,
To see a *Lion* thwack'd so tamely.

The APPLICATION.

Not ev'ry Thing that goes in Red,
And wears a Feather on its Head,
Must strait a Man of War be said;
For Feathers, Lace, and scarlet Cloaths,
Sometimes hide *Pick-pockets* and *Beaux*.

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Thursday XI.

The LOOKING-GLASS.

THERE was an old Gentleman who had a little Son, and a little Daughter; the Boy was called *Atys*, and the Girl *Phryne*. These two, as they were one Day at Play, found a Looking-glass in their Mamma's Bed-chamber; and as they both peep'd into it, it too plainly appeared, that *Atys* was a Beauty, and *Phryne* the reverse.

Upon this, the Boy grew pert and proud, and began to look down with an Eye of Contempt on his hard favoured Play-mate. Every Minute the little Fop was running to the Glass, and calling his Sister to mortify her, by bidding her observe the Difference between his Face and her's. This he repeated, in short so often, that Miss was highly disgusted, and at length complained to her Father of her Brother's rude Behaviour. The good old Gentleman, sorry to find these little Animosities between them, and having an equal Regard for both, embraced this Opportunity to read them the following little Lecture.

But before he began he kiss'd them both. Now *Atys*, said he, you find by looking into your Mamma's Glass, that Nature has been kind to you, and given you a pretty Face; but mind what I say, take care from henceforth, that the Beauties of your Mind are answerable to your external Charms, or else every Body will despise you.

Now, my Girl, said he, to *Phryne*, though you are not so handsome as your Brother, never be discouraged; but endeavour to recommend yourself by an affable and courteous Deportment. The World will never despise you, for want of
Beauty

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Beauty, if you be but possessed of the Ornaments
of the Mind.

*Beauty's a Flower. indeed, that strikes our Eyes ;
But Beauty without Merit all despise.*

Friday XII.

The BULL and the MASTIFF. A FABLE.

A Mastiff. (train'd to hostile Deeds)
Seiz'd a young Bull—The Monarch bleeds,
And roars aloud.—Suspend the War ;
Nor dare to urge my Rage too far.
Thy Rage he answer'd, I defy ;
I'm bred to conquer, or to die.
Thy Folly then be on thy Head,
The Monarch cry'd, and struck him dead.

The APPLICATION.

When Youth will be headstrong and foolish,
they too often feel the fatal Effects of their Im-
prudence.

Saturday XIII.

THIS Day St. *Hilary* is commemorated by
the *Romish* Church. He was Bishop of
Poitiers in *France*, and a great Champion of the
Catholic Doctrine against the *Arians* ; for which
he was prosecuted by their Party, and banish'd in-
to *Phrygia*, where he soon after died.

Sunday XIV.

Of the FALL of MAN.

THERE were some Angels, who ungrate-
fully rebelled against the Almighty ; but
he cast them headlong into Hell-Fire, there to
remain, in unsufferable Torments, the everlasting
Monuments of his divine Displeasure. These are
those

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those apostate Spirits, or Angels of the Devil, who are forever artfully contriving how to tempt Mankind, and make them sin against their Maker. Accordingly, *Satan*, their Head, or Ring leader, assumed the Shape of a Serpent, and persuaded the Woman to eat of the forbidden Fruit. She yielded to his subtle Instigations, took of the Fruit thereof, and gave also unto her Husband with her, and he did eat. Whereupon God cursed the Serpent, and declared that the Seed of the Woman should bruise the Serpent's Head; that is to say, a Saviour of the World should one Day come to destroy the Devil. He drove *Adam* and *Eve* out of Paradise, after which they long liv'd in a most deplorable State and Condition: They lost the Grace and Favour of God, became Captives of Satan, and subject, not only to Death, and all the Infirmities incident to human Nature, but to Blindness of Mind, and the Lust of the Flesh. The latter is that inordinate Self-Love, which withdraws our Affections from God our heavenly Father; from whence proceed all those abominable Iniquities which lead them to the Gates of eternal Death. Our first Parents had no Issue till after this fatal Act of their Disobedience, whereby their Children became exposed to the very same Calamities as themselves; and their Guilt devolved on their unhappy Posterity; Insomuch that all Mankind are born in Sin, are Enemies to God, and Heirs of Hell. This Fall, or Transgression of our first Parents, is call'd Original Sin.

Note. This Festival is call'd the Second Sunday after the *Epiphany*, and the Church in her Service, sets forth the Humanity of our Saviour in the same Manner as in the Sunday preceding.

Mon-

EXPLANATION of the *Days* and *Months*.

D A Y S.

SUNDAY, was originally that Day on which Divine Adoration was paid to the *Sun*; but now, among Christians, it is call'd the *Lord's Day*, on account of our Saviour's Rising from the dead on that Day.

MONDAY, or *Moon-day*, so call'd from the *Romans* worshipping that Planet.

TUESDAY, so call'd, as is suppos'd, from *Tuisco*, a *Saxon* Deity, that was particularly worshipped on that Day.

WEDNESDAY, or *Woden's-day*, so call'd from a *Saxon* Idol of that Name, who was particularly worshipp'd on this Day.

THURSDAY, so call'd from the Idol *Thor*, which was worshipp'd by the *Saxons* on this Day.

FRIDAY, so call'd from *Friga*, a *Saxon* Deity, particularly worshipp'd on this Day.

SATURDAY, this is the *Sabbath* of the *Jews*, It was so call'd from a *Saxon* Idol, nam'd *Seater*, particularly worshipp'd on this Day.

M O N T H S.

JANUARY, the first Month, according to the common Computation. It was thus call'd, either in Honour of *Janus*, a pretended Deity, whom the *Romans* suppos'd to preside over Business; or from *Janua* a Gate, being the Entrance of the Year.

FEBRUARY, the second, the old *Romans* then sacrific'd to the Infernal Gods; and call'd it so from *Februus*, the pretended Deity that presided over Purification.

MARCH, is the third Month, so called from *Mars*, the God of War.

APRIL, the fourth Month, from the *Latin* Term *Aperio*, to open; because at this Time all Things are open'd and budded.

MAY, the fifth, and gayest in the Year. The Ancients, therefore, represented it by a comely Youth, drest in white and green, embroider'd with Flowers, and a Garland of Roses on his Head; with a Lute in one Hand and a Nightingale in the other.

JUNE, the sixth Month, so called from *Juniores*, younger People. The Ancients represented this Month in a deep Green, with a Coronet of Bents, Maiden-hair, &c. having an Angling Rod in his Left Hand; and *Cancer*, or a *Crab* in his Right; and on his Arm a Basket of Summer-Fruit.

JULY, the seventh Month, so called in Honour of *Julius Cæsar*. Painters represent him as a strong Man, eating of Cherries, with a Sun burnt Face; and on his Head a Garland of Centaury and Thyme, with a Scythe on his Shoulder, a Bottle at his Girdle, and a Lion by his Side.

AUGUST, takes its Name from *Augustus Cæsar*.

SEPTEMBER, the ninth, is represented by a Man clothed in Purple, with a Coronet of Purple Grapes on his Head, a Cornucopia of Pomegranates, and a Balance in his Right Hand, and a Handful of Oats in his Left.

OCTOBER, the Tenth. He is represented, by Painters, as drest in a Garment of the Colour of faded Flowers, with a Garland of Oak-Leaves and Acorns; holding a Scorpion in his Right Hand, and in his Left, a Basket of Chesnuts, Medlars, &c.

NOVEMBER, the Eleventh. He is drest, by Painters, in a Garment of changeable Green and Black, with Olive Branches round his Head, holding the Sign *Sagittarius* in his Right Hand, and in his Left, Turnips and Parsnips.

DECEMBER, the Twelfth. He is represented as an old Man, with a grim Aspect, drest in Furs, having a red Nose, a long Beard, and a Bundle of Ivy at his Back. In one of his Hands he holds a Goat.

Monday XV.

*Make the great God above,
The Object of your Love.*

IN the first Place adore that mighty Being that made you : His Greatness calls for your Homage, and your Dependance on him requires the grateful Performance. Ask his Pardon at Night for the involuntary Transgressions of the Day, and resolve rather to die, than violate for the future the least of his Commandments. Of all Accomplishments unaffected Piety and sanctity of Manners are the most valuable and ornamental to human Nature. Moral Virtues themselves are but useless and insipid without them. It is Religion, in short, which opens the Mind to great Ideas, and warms the Soul more than sensual Pleasures.

Tuesday XVI.

Take Time by the Forelock.

TIME'S Address to PLUTUS and CUPID.

TIS I, who measure vital Space,
And deal out Years to human Race,
Tho' little priz'd, and seldom sought,
Without me Love and Gold are nought.
By Me all useful Arts are gain'd ;
Wealth, Learning, Wisdom is attain'd,
So subtle, and so swift I fly,
Love's not more fugitive than I.
How heedless then are Mortals grown !
How little is their Int'rest known !
On ev'ry View they ought to mind me ;
For when once lost, they never find me.

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Wednesday XVII.

The MASTER's Eyes makes the HORSE fat.

IN Things of Moment on thy self depend ;
Nor trust too far thy Servant, or thy Friend.
With private Views thy Friend may promise fair
And Servants very seldom prove sincere.

Thursday XVIII.

PRISCA.

A Lady, commemorated by the *Romish* Church on this Day, on account of her Conversion to the Christian Faith. Upon her Refusal to abjure her Religion, and offer up Sacrifice to Idols when she was commanded, was horribly tortured and afterwards beheaded under the Emperor *Claudius*, in the Year of our Lord 47.

Friday XIX.

JUPITER and the TORTOISE, A FABLE.

A *Tortoise* to *Jove* a Petition did make, [Back]
To carry her House up and down on her back
To carry your House is a Toil, said the God ;
To think it a Favour, looks wonderful odd.
Said she, I with Patience submit to the Labour,
To move when I please from a troublesome Neighbour.

The APPLICATION.

To live near a Neighbour that's given to Strife.
Is almost as bad as to have an ill Wife.

Saturday XX.

THIS Day is observ'd at Court, as being the Anniversary of the Birth-day of his Royal Highness *Frederick*, Prince of *Wales*, who was born *Jan. 20, 1706.*

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Sunday XXI.

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A Young Roman Lady, of a noble Family, who suffer'd Martyrdom in the tenth general Persecution under the Emperor *Dioclesian*, in the Year of our Lord 306, and for that Reason is commemorated this Day by the *Romish* Church. She was, by the wicked Cruelty of her Judge, condemn'd to be debauch'd in a public Stew, before her Execution; but was miraculously preserv'd by Thunder and Lightning from Heaven. She underwent her Persecution with wonderful Readiness. Though the Executioner hack'd and hew'd her Body most unmercifully with the Sword; yet she bore it with incredible Constancy, singing Hymns all the Time, notwithstanding she was then no more than thirteen or fourteen Years old.

About eight Days after her Execution, her Parents going to lament and pray at her Tomb, where they continued watching all Night, it is reported, that there appear'd a Vision of Angels, array'd with glittering, and glorious Garments; amongst whom, they saw their own Daughter, apparell'd after the same Manner, and a Lamb standing by her, as white as Snow; (which is the Reason why the Painters delineate her with a Lamb by her Side.) Ever after which Time, the *Roman* Ladies went every Year (as they still do to this Day) to offer and present her on this Day the two best and purest white Lambs they could procure. These they offer'd at *St. Agnes's Altar* (as they call it) and from thence the Pope gives Orders to have them put in the choicest Pasture about the City, till the Time of Sheep sheering come; at which Season they are kept, and the Wool is hallow'd, whereof a fine white Cloth is spun and woven, and consecrated every

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every Year by the Pope himself, for the *Pall* which he useth to send to every Arch-bishop ; and which, till they have purchased at a most extravagant Price, they cannot exercise any metropolitical Jurisdiction.

Monday XXII.

A good Name is a Jewel of an inestimable Value.

TRUE Honour, though a different Principle from Religion, is that which produces the same happy Effects. The Lines of Actions, though drawn from different Parts, terminate in the same Point. Religion embraces Virtue, as it is enjoined by the Laws of God ; Honour, as it is graceful and ornamental to human Nature ; the religious Man fears, the Man of Honour scorns to do an ill Action. This considers Vice as something beneath him ; that as something that is offensive to the Divine Being. The one, as what is unbecoming ; the other, as what is forbidden. Thus *Seneca* declar'd, that were there no God, to see or punish Vice, he would not commit it ; because it is of so mean, so base, and so vile a Nature.

Honour's a Spark of the celestial Fire.
That above Nature makes Mankind aspire ;
Ennobles the rude Passions of our Frame,
With Thirst of Glory, and Desire of Fame.

Tuesday XXIII.

On a good REPUTATION.

GOOD Name in Man or Woman,
Is the immediate Value of our Souls :
Who steals my Purse ; steals Trash, 'tis Some
thing, Nothing ;
'Twas mine, 'tis his ; and has been Slave to Thousands.

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But he that filches from me my good Name,
Robs me of that, which not enriches him,
But makes me poor indeed.

Note. Term begins on this Day.

Wednesday XXIV.

*Delays are dangerous; for many Things happen
betwixt the Cup and the Lip.*

WHAT can be done, with Care perform
To-day;
Dangers unthought of will attend Delay:
Our distant Prospects all precarious are;
For Fortune is as fickle as she's fair.

Thursday XXV.

The CONVERSION of St. PAUL.

ST. Paul, otherwise call'd Saul, was born at
Tarsus, the chief City of Cilicia, where, not
only Trade and Commerce, but all the liberal Arts
and Sciences flourished. He was a Jew by Ex-
traction, and of the Tribe of Benjamin. After he
had laid the Foundation of human Learning, in
the Schools erected there for that Purpose, his
Parents sent him to Jerusalem, in order to have
him brought up to the Study of the Laws at
the Feet of Gamaliel, in which Science he be-
came, in a short Time, a distinguished Proficient.
They caused him, however, to be instructed like-
wise in the mechanical Profession of a Tent-maker,
in Compliance with this Jewish Proverb; That he
who teacheth not his Son a Trade, teacheth him to be
a Thief: The Intention whereof was to recom-
mend Industry, and secure their Children a com-
fortable Subsistence in case of unforeseen Misfor-
tunes.

J A N U A R Y.

As to his Principles, before his Conversion, he was a *Pharisee*, the strictest Sect of all those who profess the *Jewish* Religion; and as he was of a sanguine Constitution, he zealously opposed all such as were look'd upon to be Enemies to the *Mosaic* Oeconomy. Accordingly he persecuted, with the utmost Rigour, all who professed the Christian Religion at *Jerusalem*; and procur'd a Commission to imprison all the Disciples of our Saviour, that he could find at *Damascus*. However, as he was on his Journey for that Purpose, all on a sudden, there shined round about him a Light from Heaven, above the Brightness of the Sun; which struck him with such Horror and Amazement, that he and his Companions fell to the Ground: In the mean Time, he heard a Voice saying to him, *Saul, Saul, why persecutest thou me?* To which he answer'd, *Lord, who art Thou?* The Lord thereupon informed him, *that he was JESUS whom he persecuted; and that it would be for his everlasting Advantage not to disobey the Command which should be then given him.*

Accordingly, he became obedient to the Heavenly Vision, the Lustre whereof had struck him blind for three Days; and upon this Conversion and Discovery of CHRIST, he required to know his Will and Pleasure, and instantly follow'd his divine Directions.

After he had fasted three Days, by Way of Humiliation, for those Outrages which he had committed against the Church of Christ, he was admitted a Member thereof by *Ananias*, one of the seventy Disciples, who baptized him, and laying his Hands on him, restored his Sight, and conferr'd on him the Gift of the Holy Ghost.

As a Demonstration of the Sincerity of his Conversion, he preached that very JESUS, whom he before had persecuted, and prov'd to the

Amaze

J A N U A R Y.

Amazement of the *Jews* at *Damascus*, that CHRIST was the MESSIAH, the Son of GOD.

He was more indefatigable than any of the Apostles, the Sphere of his Ministry being much more extensive : He travelled, as it were, all over the *Roman Empire* ; from *Jerusalem*, through *Arabia*, *Asia*, *Greece*, and so round about to *Illyricum*, *Rome*, and even to the utmost Limits of the western World, preaching the glad Tidings of the *Gospel*, wherever he came, with undoubted Courage and Resolution.

Notwithstanding he was frequently scourged, and imprisoned, and even brought to the very Brink of Death both by Sea and Land ; yet he persever'd for the Space of five and thirty Years successively, in the good Fight of Faith, till he had finished his Course.

Being at *Rome*, and joining with *St. Peter* in procuring the Fall of *Simon Magus*, he incurr'd the Displeasure of the Tyrant *Nero*, by whose Order he was beheaded in the sixty-eighth Year of his Age.

He left behind him fourteen Epistles, which contributed very much towards confirming the Churches of *Christ* at first, and has been highly serviceable ever since to the Cause of Religion.

Note. This Apostle is not commemorated by our Church, as the other Apostles are, by his *Death* or *Martyrdom*, but by his *Conversion* ; because as it was wonderful in itself, so it was highly beneficial to the Church of *Christ*. For while the other Apostles had their particular Provinces, he had the *Care of all the Churches* ; and by his indefatigable Labours contributed very much to the Propagation of the *Gospel* throughout the World.

JANUARY.

A Collect, or Prayer for the Day.

O GOD, who by the preaching of *St. Paul*, didst make the *Light of the glorious Gospel of Christ to shine through the World*; grant that we, bearing in Mind his wonderful Conversion, may shew our Thankfulness to thee for the great Benefits received from his Labours, by following the Doctrine, which he has taught in his Writings: Which we pray for the Sake of *Jesus Christ* our Lord. *Amen.*

Friday XXVI.

Every LITTLE makes a MICKLE.

NOR trivial Loss, nor trivial Gain despise;
Mole-hills, if often heap'd, to Mountains rise.
Weigh ev'ry small Expence, and Nothing waste,
Farthings, long sav'd, amount to Pounds at last.

Saturday XXVII.

The PEACOCK and JUNO. A FABLE.

THE *Peacock*, viewing of her Train,
(Fine Cloaths make silly People vain)
To *Juno* strait made Lamentation,
And curs'd the Day of her Creation.

Alas! said she, great Madam *Juno*,
I need n't tell you, that which you know:
The Birds, where e'er I go along,
Deride me for my hideous Song;
The vilest Raven, or Jack-daw,
Make better Music when they caw:
Then here's a Pair of nasty Feet,
Makes me ashamed to walk the Street:
These are such Slurs, a Bird of Honour,
Can ne'er endure to pass upon her:
All I desire is only this,
That you, the Queen of Goddesses,

Will

J A N U A R Y.

Will take such Care that I mayn't fail
To sing like any Nightingale;
That I may walk with the grand Pause,
In scarlet Legs and golden Claws.

When *Junio* did this Story hear,
She sent her Home with a Flea in her Ear.
Said she, my Favours are in vain,
You, who should thank me most complain;
But now I swear. by *Hell* and *Styx*,
If evermore you play such Tricks,
I'll black your Tail, and make each Feature,
Like mortal Chimney-sweeping Creature.

The APPLICATION.

Pride was not made for Man; and every one
should be contented in that Station, which Provi-
dence has allotted him.

Sunday XXVIII.

Of the DELUGE, and the LAW of NATURE.

CAIN and *Abel* were the first-born Sons of
Adam and *Eve*. *Cain* being wroth to find his
Brother's Sacrifice more acceptable in the Sight of
God than his own, rose up against *Abel*, and slew
him.

Adam had another Son, whose Name was *Seth*.
The Children of *Seth*, indeed, call'd upon the
Name of the Lord; but in Process of Time. Man
becoming prone to every evil Way, God Almight-
y repented that he had made him, and deter-
mined to destroy the World in an universal Deluge.

Noah, however, a Descendant of *Seth*, found
Grace in the Eyes of the Lord. Accordingly.
God acquainted him with his Design, and com-
manded him to build an Ark, that is to say, a
square Vessel, made with a Lid, or Cover, in the
Form or Fashion of a Chest, of sufficient Bulk or
Burden, for the Reception of himself and his Fa-
mily, and two of each Species, both of Birds and
Beasts.

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When they were entred therein, God caused the Windows of Heaven to be open'd, and an impetuous Torrent of Rain to descend upon the Earth for forty Days and forty Nights successively; and at the same Time, the Fountains of the Deep were broke up; insomuch that all the high Hills, that were under the whole Heaven were cover'd with Water. Every living Subtance was destroy'd which was upon the Face of the Ground, both Man and Beast: There were only eight Souls who remained alive; that is to say, *Noah* and his Wife, his three Sons, and their Wives, besides other Creatures which were with them in the Ark.

After the Flood, the whole Earth was replenished with Inhabitants by the three Sons of *Noah*, *Shem*, *Ham*, and *Japhet*.

Thus are we all Brethren and Members of one Stock or Family. Mankind, however, soon after grew more profligate and licentious than before. Instead of paying divine Adoration to the Supreme Being, they worshipped the Sun, Moon, and Stars, and an infinite Number of other created Beings. They paid no Honour to their natural Parents; they were desolate and abandon'd Wretches; murder'd, or plunder'd their Neighbours without Remorse; were guilty of the vilest Aspersions; delighted in the most abominable Lies, and the boundless Gratification of all their sensual Appetites. In the Pursuit of which lawless Pleasures, they acted against the Light of Reason, and the Dictates of their own Conscience, which is the *Law of Nature*.

Monday XXIX.

A Rolling-Stone gathers no Moss.

THIS Proverb may be an instructive Lesson to all such giddy and restless Youth, as are pos-

J A N U A R Y.

possessed with a Spirit of Rambling, and trying Experiments, as they call it to seek their Fortunes. Some are so insatuated with these airy Notions, that tho' they have all the Conveniencies of Life, and kind indulgent Parents, yet they cannot be contented, but must fall out into the wide World, and enter, as it were, into a new and untried Being. People may have felt imaginary Evils in a State of Dependency at Home; but let them once go Abroad, and thurst for themselves, they will soon, to their Cost, meet with real and substantial Miseries.

Young giddy Virgins, and impatient Boys,
Fond of imaginary distant Joys;
Fly from their Parents, and their native Home,
O'er dang'rous Seas thro' foreign Realms to roam;
But as they roll, unthought of Cares come on,
And, to their Cost, they find themselves undone.

Tuesday XXX.

THIS Day is commemorated by our Church as a solemn Fast, or Day of Humiliation for the barbarous and inhuman Martyrdom of his late Majesty King *Charles* the First.

Though it must be allow'd, that that unhappy Monarch was too fond of, and to indulgent too his Royal Consort, who was a profest Papist; and too much bias'd by the misguided Zeal of a too hot-headed High Priest; yet all Historians agree, that he was justly reverenc'd and esteem'd for his unaffected Piety and Sanctity of Manners. And notwithstanding he insisted too strenuously on his Prerogative, and seem'd at least to aim too much at arbitrary Power; yet no one will assert, that his Misconduct was ever so blame-worthy, as justly to be call'd to an Account for his Actions at a public Tribunal, as a Delinquent; much less to suffer as a Traitor. Very justly, therefore, ought we annually to observe this Day with the sincerest

Sorrow

J A N U A R Y.

Sorrow and Contrition ; since the Murder of that pious Prince is a Blot of so deep a Dye in our *English* Annals, that the Tears of a whole Nation will never be able to wash it out.

A Prayer for the Day.

A Lmighty God, whose Judgments are like the great Deep, and who by that barbarous Murder, as upon this Day committed upon the sacred Person of thine Anointed, hast taught us, that even the best of Men are liable to an untimely Death ; teach us by this fatal Occurrence so to number our Days, that we may apply our Hearts unto Wisdom. Grant this for thy Son's Sake Jesus Christ our Lord. *Amen.*

Wednesday XXXI.

HONESTY is the best POLICY.

THE Character of Truth and Integrity is of more intrinsic Value, than any Acquisition that can be purchased at the Expence of it. A prudent Man will more easily defeat the Artifices of the Crafty, than a cunning Man will be able to frustrate the Measures of the prudent. Cunning, like a Juggler's Trick, when once it is discovered, deludes no longer. Prudence is a real Perfection which challenges the nicest Observations, and is the more admired, the clearer Insight you have into it. As Perspicuity is the Foundation of all fine Speaking or Writing, so Integrity is the Basis of all human Prudence. All the Figures and Allusions of an obscure Author do him no Manner of Service, and all the Reserves of an artful and designing Knave are not sufficient to carry him reputably and quietly through the Affairs of Life ; for Ruin almost inevitably attends him in the End.

Short is the Date in which all Arts prevail ;
But Honesty's a Rock can never fail.

F E B R U A R Y

FEBRUARY.



FEBRUARY hath xxviii Days.

Thursday I.

A PRUDENTIAL MAXIM.

BE not forsworn, either through Ignorance or Perverseness; for the Almighty abhors Perjury without Respect of Persons.

By a design'd or an uncertain Oath,
Be not forsworn; avoid the Guilt of both;
For Perjury on whomsoever it rests,
Is a foul Crime th'eternal God detests.

Friday II.

*The Purification of the Blessed VIRGIN; as also
Candlemas-day.*

THIS Festival is kept in Memory of the Presentation of our Blessed Saviour in the Temple. For it was a Precept, that *every Male that openeth the Womb* (that is to say, every First-born) *should be holy unto the Lord.* The First-born of the Cattle were to be reserv'd for Sacrifices for God; and the first-born Children were to attend in the Service of the Temple, or Tabernacle, or were to be *redeem'd by an Offering of Money, or Sacrifice.* And besides the Mother was oblig'd to separate herself forty Days from the Congregation after the Birth of a Male, and fourscore after the Birth of a Female; and then was to present a Lamb, if in good Circumstances, or a Couple of Pigeons, if she was poor. This was exactly perform'd after the Birth of our Saviour, who came to *fulfil all Righteousness*, and was willing in all Particulars of

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F E B R U A R Y.

his Life, that a just Obedience should be paid to the public Ordinances of his Religion and Country.

This Festival was called *Candlemas-Day*; because, on the *Purification*, the ancient Christians made use of abundance of Lights both in their Churches and Processions, in Remembrance (as 'tis suppos'd) of our Blessed Saviour being this Day declared by Old *Simeon*, to be a *Light to lighten the Gentiles*, &c.

A Prayer for the Day.

O Almighty, and eternal God, we thy poor Servants do humbly beseech thy infinite Majesty, that as thy eternal Son, having taken upon him our human Nature, was presented, according to the *Mosaical Institution*, in the Temple; so the same, our Blessed Mediator and Intercessor, being now in Heaven, may present us with pure and clean Hearts to God the Father: And this we beg for the Sake of the same *Jesus Christ* our Lord. *Amen.*

Saturday III.

A Rich Citizen of *Athens*, desiring the Philosopher *Aristippus* to tell him, how much he must give him to instruct his Son; *Aristippus* ask'd him a thousand *Drachma's*. How! said the *Athenian*, I could purchase, Man, a Slave for a less Sum than that. Do so, answer'd *Aristippus*, and thou shalt have two. By which he intimated that,

As Education rules the Will,
Our future Fortune's good or ill.

Sunday IV.

Of *ABRAHAM*, and the rest of the *PATRIARCHS*.

TH E R E were some holy Persons, particularly the Descendants of *Shem*, who professed

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F E B R U A R Y.

fess'd the true Religion, and acted in all Respects
 with a strict Conformity to the Law of Nature.
Abraham was one of the most righteous; and
 God Almighty condescended to enter into a
 special Covenant with him. He commanded him
 to depart from his own Country, and his own
 Kindred, and promis'd to make him the Father
 of a People, as numberless as the Sands on the
 Sea-Shore, and to put them in Possession of the
 Land of *Canaan*; and moreover, in his Seed, to
 bless all the Nations of the Earth; which was a
 manifest Indication, that the Saviour of the World
 should, in Fulness of Time, become one of his
 Descendants.

Abraham believed in, and relied on the Promises
 of God, who commanded him to be circumcis'd,
 as a Seal, or Token of his Covenant with him.
 And God said unto him; *Sarah, thy Wife, shall*
bear thee a Son, and thou shalt call his Name Isaac.
 The Promise was accordingly fulfill'd, and the
 Lad grew in Favour with God and Man. God,
 however, for the Trial of *Abraham's* Faith,
 tempted him, and said unto him; *Take now thy*
Son, thy only Son Isaac, whom thou lovest, and get
thee into the Land of Moriah, and offer him up upon
one of the Mountains there for a Burnt Offering:
But upon his stretching forth his Arm, and taking
his Knife, in order to slay his Son, the Angel of the
Lord called unto him, out of Heaven and said;
Lay not thy Hand upon the Lad; neither do thou
any thing unto him; for now I know that thou
fearest God, seeing thou hast not with-held thy Son,
thy only Son from me.

Isaac was the Father of *Jacob*, otherwise called
Israel, who had twelve Children; and amongst
 others, *Levi*, *Judah*, *Joseph*, and *Benjamin*. These
 were the twelve Patriarchs, the Heads, or Rulers
 of the twelve Tribes of the Children of *Israel*.

F E B R U A R Y.

Monday V.

AGATHA, a Sicilian Virgin.

The Romish Church observes this Day in Commemoration of this young Lady's Martyrdom, under Decius the Emperor, at Catanea.

AS this Virgin was very beautiful, *Quintianus*, the Prætor, or Governor of the Province, was enamour'd with her; but not being able to work his ill Design upon her, order'd her to be scourg'd, and then imprison'd, for not worshipping the Heathen Gods. After which, she still persisting constant in the Faith, was put upon the Rack, burnt with hot Irons, and had her Breasts cut off; and then being remanded back to Prison, she had several divine Comforts afforded her: But the Prætor, sending for her again, being half dead, she pray'd to God to receive her Soul; with which Petition she immediately expir'd, on the 5th of February 253.

Tuesday VI.

A Prudential MAXIM.

GI V E not thy Alms to the Poor with grudging, nor put him off till To-morrow. Have Compassion on the Man that is banish'd, and be Eyes to the Blind.

Supply the Beggar's Wants without Delay,
And put not off his Suit from Day to Day:
Relieve him freely, with a bounteous Mind;
Receive the Exil'd, and conduct the Blind.

Wednesday VII.

The DOG and the SHADOW. A FABLE.

A Dog, that was an errand Thief,
Had stole, it seems, a Piece of Beef;

And

F E B R U A R Y.

And o'er a River swam, for fear
Justice should fall upon his Rear.

The Figure of this Beef did seem
So lively painted in the Stream,
That he for a fresh Booty hop'd,
And greedy at the *Shadow* chop'd!
So he let go the Prize he had,
Which vex'd him so that he run mad.

The APPLICATION.

Covetousness is the Root of all Evil.

Thursday VIII.

The Disinterested PATRIOT.

Andrew Marvel, one of the staunchest Patriots in the Reign of King Charles II. by managing a very narrow Patrimony, kept himself above Corruption. This Gentleman frequently din'd at a great Ordinary by the *Strand*; where having refreshed himself with as much boil'd Beef as he car'd for, and some roast Pigeons and Asparagus, together with one Pint of Wine to wash his Victuaals down, he call'd for his Reckoning; and before the Drawer came, he address'd himself to the Company (holding a Piece of Money betwixt his Thumb and his Finger (in the following Terms. *Gentlemen*, said he, *who would let himself out for Hire, when he can have such a good Dinner as I have had, for half a Crown?*

Friday IX.

The Cock and the precious STONE.

ACock upon a Dunghil bred,
Finding a Jewel only said,
Some Jeweller with high Esteem,
Would doat upon this tawdry Gem;

F E B R U A R Y.

One Barley-Corn I'd rather view,
Than all the Treasures of *Peru*.

The APPLICATION.

According to our Education,
Men do their different Humours fashion;
Some to a studious Life incline;
Others love Mirth, and sparkling Wine:
Some will for Strifes and Quarrels pray,
And others for three Meals a Day.

Saturday X.

A smart REPARTEE.

THE famous Philosopher *Anacharfis*, was a *Scythian* by Birth, and a *Grecian*, who had no other Merit, than being a Native of *Greece*, looking upon him with an Eye of Contempt and Envy, reproach'd him with the Unpoliteness of his Country; *I confess*, replied *Anacharfis*, *that my Country is a Shame to me; but thou art a Shame to thy Country.*

The APPLICATION.

Never despise Strangers merely because they are Strangers; for there are Men of Wit, Learning and real Merit in every Part of the habitable World.

Sunday XI.

Of the EGYPTIAN BONDAGE, and the PASSOVER.

THE Brethren of *Joseph*, out of Jealousy and Resentment, sold him to the *Ishmaelites* for twenty Pieces of Silver; after which, he was carried into *Egypt*, where he continu'd a Slave for some Time. He put his whole Trust, however, and Confidence in *GOD* who deliver'd him, and caus'd him to become a Favourite of *Pharaoh*. Notwithstanding his Advancement, he freely forgave his Brethren; and ordered them all to come down to him into *Egypt*, and to bring their Fathers, and their respective Families along with them.

They

F E B R U A R Y.

They went thither accordingly, and died there; but their Children were fruitful, and multiplied exceedingly.

A new King of *Egypt*, who knew not *Joseph*, jealous of their rising Power, set Task-masters over them, to afflict them with their Burdens; and gave Orders to the *Hebrew* Midwives to destroy all their Male-Children.

God, however, took compassion on his People, and sent *Moses*, a Descendant of *Levi*, and his Brother *Aaron*, to deliver them out of the Hands of their Enemies.

Accordingly, they appear'd before *Pharaoh* (for that was the general Appellation of all the *Egyptian* Kings) and in the Name of the God of *Israel*, commanded him to let his People go.

Pharaoh obstinately refus'd several Times; but *Moses*, in order to compel him to a Compliance with their Request, wrought several very tremendous Miracles, commonly call'd the **PLAGUES** of *Egypt*.

The *Israelites* at last obtain'd their Freedom; but before their Departure, celebrated, by divine Appointment, the Festival of the Passover, eating, in every Family a Lamb roasted, having first struck the Blood thereof on the two Side-Posts, and on the upper Door-posts of their respective Houses.

It was call'd the *Passover*, from the **LORD**'s passing through the Land of *Egypt*, and smiting all the First-born of the *Egyptians*, both Man and Beast.

And God commanded them to observe that solemn Sacrifice and Festival every Year, in Commemoration of their happy Deliverance, which was a Type, or Figure of Man's Redemption from Sin, and the Slavery of Satan.

Note, This Sunday is call'd *Septuagesima*, from its being about seventy Days before *Easter*.

F E B R U A R Y.

Monday. XII.

ART *polishes and improves* NATURE.

TH E R E is nothing that makes so wide a Distance between Man and Man ; nay, between one Nation and another, as human Literature ; and as that gains Ground, the Inhabitants are in Proportion transform'd into new Creatures.

The *Romans* of old, by the vast Improvements they had made in Arts and Sciences, grew immensely rich, and became the Objects of universal Admiration ; but the *Africans*, by their Neglect of them, are, even at this Day, most miserably poor, and not undeservedly the Objects of Contempt.

Without having recourse, however to History, if we will but take a cursory View of the Course of Nature, we shall soon discern what a surprising Difference a little Art and Industry will make between two Tracts of Ground of equal Value ; the one, if uncultivated, remains wild, and is overrun with Weeds ; the other, under the Care of the skilful Gardener, abounds with a vast Variety both of Fruits and Flowers. And thus it is with the Mind, which ever repays the Pains we take in the Cultivation of it with the utmost Gratitude and Profusion. That's the Soil which every one ought to improve to the best Advantage ; a Soil both rich and fertile, capable of the noblest Productions, and alone worthy of its principal Concern.

Art and assiduous Care must join,
To make the Works of Nature shine.

Tuesday XIII.

A Prudential MAXIM.

S H E W Mercy to all such as are ship-wreck'd ; for the Sea, like Fortune, is a fair, but fickle Mistress. Comfort the Man that is dejected, and be a Friend to him that has no one to help him.

We

F E B R U A R Y.

We are all liable to Misfortunes : Up To-Day,
and down To-morrow.

Pity the Shipwreck'd ; Dangers still attend
The Seas ;—The fallen raise, and be a Friend
To him that's friendless :—All may Ills endure ;
Life is a Wheel, and Happiness unsure.

Wednesday XIV.

VALENTINE.

THIS Day is observ'd as a Festival by the
Romish Church, in Commemoration of *Va-*
lentine, who was an ancient *Presbyter* of the
Church, and suffer'd Martyrdom under *Claudius* at
Rome.

This *Valentine* being deliver'd into the Custo-
dy of one *Asterius*, wrought a Miracle upon his
Daughter ; whom, being blind, he restor'd to Sight ;
by which Means he converted the whole Family
to Christianity ; who all of them afterwards suf-
fer'd for their Religion.

Valentine, after a Year's Imprisonment at *Rome*,
was beheaded about the Year 271, and was enroll'd
amongst the Martyrs of the Church.

He was a Man of most admirable Parts, and so
famous for his Love and Charity, that the Custom
of chusing *Valentines* upon his Festival (which is still
practis'd) took its Rise from thence.

Thursday XV.

The WOLF and the LAMB. A FABLE.

A WOLF, that did delight in Slaughter,
For Want of Blood, was drinking Water ;
And spies a Lamb at Distance drinking,
Then falls a cursing, and a sinking ;
What ! You'll affront me, I suppose,
Says he, by thrusting in your Nose,
And troubling with your Rascal-Snout,
The Water, that floats all about ;—

At

F E B R U A R Y.

At such a Distance says the Lamb,
How can my Nose disturb the Stream?
'Tis strange, my Lord will be offended
With Malice, which was ne'er intended.

Grant, says the Wolf, this should be so;
Y'abus'd me still six Months ago.

No, surely, says the Lambkin, seeing
Six Months ago I wan't in Being.

Well! 'twas your Father, 'tis all one;
You'll suffer for what he has done.
For he and you, your Swains and Dogs,
Are all a Pack of Knaves and Rogues;
And 'tis a Folly to ha' Patience
With Rascals of such Occupations.
You'll grow a harden'd, bold offender;
Die, whilst your Conscience is but tender.

The APPLICATION.

The weakest always goes to the Wall. Might
overcomes Right; and Innoconce suffers too often
through Tyranny and Oppression.

Friday XVI.

Good ADVICE is worth its Weight in GOLD.

A TALE.

A Certain *Cham* of *Tartary*, going a Progress
with his Nobles, was met by a *Dervise*, who
cried with a loud Voice; *Whoever will give me
a hundred Pieces of Gold, I will give him a Piece of
Advice.*

The *Cham* order'd him the Sum; upon which
the *Dervise* said, *Begin Nothing of which thou hasn't
well consider'd the End.*

The Courtiers, upon hearing this plain Sentence,
smil'd; and said, with a Sneer; *the Dervise is well
paid for his Maxim.*

The *Cham*, however, was so well satisfied with
the Answer, that he order'd it to be wrote in
Golden Letters in several Places of his Palace,
and

F E B R U A R Y.

and engrav'd on all his Plate. Not long after, the *Cham's* principal Surgeon was brib'd to kill him with a poison'd Lancet, the first Time he let him Blood.

Not long after, his Majesty, being somewhat indispos'd, sent for this Officer, who had bound the King's Arm, and had the fatal Lancet in his Hand; but seeing the Inscription above upon the Basen, he started, and let his Lancet fall down on the Ground.

The *Cham* observ'd his Confusion, and enquir'd into the Reason. The Surgeon fell prostrate at his Feet, and ingenuously confess'd the whole Affair: Whereupon he was pardon'd, and the Conspirators instantly secur'd, and soon after punish'd according to their just Demerits.

The *Cham*, turning to his Courtiers, who heard the Admonition with Contempt, told them, *that Counsel could not be too much valu'd which had sav'd a King's Life.*

Saturday XVII.

DEATH has no Respect for PERSONS.

SOONER or later all Things pass away, And are no more.—The Beggar and the King, With equal Steps tread forward to their End; Tho' they appear of different Natures now, Not of the same Day's Make of Providence; They meet at last: The reconciling Grave Swallows Distinction first, that made them Foes, Then both alike lie down in Peace together.

Sunday XXVIII.

Of the ISRAELITES JOURNEY through the WILDERNESS; and of the WRITTEN LAW.

GOD Almighty, having deliver'd the *Israelites* out of the Hands of the *Egyptians*, conducted them into the Land of *Canaan*, according to the Promise he had made to their Forefathers.

He

F E B R U A R Y.

He wrought several wonderful Miracles during their Journey, He cau'd them to go on the *dry Ground*, through the Midst of the *Red Sea*, in order to deliver them out of the Hands of *Pbarach*, who was in Pursuit after them. He led them afterwards through a wild and barren Wildernefs, where he fed them for forty Years fucceffively, with *Manna* from Heaven, and fupplied them with Water from a Rock in *Horeb*, where they murmur'd for Water to drink. At their firft fetting out, they arriv'd at Mount *Sinai*; where God gave them his *Law* (commonly call'd the *Decalogue*, or Ten Commandments, (*Exod. xx.*) on the fiftieth Day after the *Paffover* in Smoak and Fire, Thunder and Lightning, and the loud Voice of the Trumpet.

These Ten Commandments God gave to *Mofes*, written on Two Tables of Stone, wherein was contain'd amongst fome other Inftitutions, the *Moral Law*, or *Religion of Nature*.

And God condescended fo far as to give it them at that Time in Writing, left they should forget their Duty; fo remifs and fo ungrateful was that perverse and stubborn Generation !

Monday XIX.

A Prudential MAXIM.

LET Others participate of thofe Bleffings, which God has beftow'd on thee with a liberal Hand.

Let public Love infpire each gen'rous Soul,
And ev'ry Part prove ufeul to the Whole.

Tuesday XX.

A MORAL STORY.

DIONISIUS the Elder, Tyrant of *Syracufe*, reprimanding his Son for having violated the Chafity of one of the Citizens Wives, ask'd him, among other Queftions, whether he ever

F E B R U A R Y.

he ever knew, or heard of any such flagrant Act of Injustice done by him? No, said the Son, because you was never a King's Son. Neither, said *Dionysius*, will you ever be the Father of one, if you thus shamefully give Way to your unruly Passions.

The APPLICATION.

Sure none would to forbidden Pleasures rove,
That ever knew the Sweets of virtuous Love.

Wednesday XXI.

A RULE of LIFE.

AFFLICT not the Poor, but give the Hireling his Wages.

To rob the Hireling of his Dues abhor,
And never in the least afflict the Poor.

Thursday XXII.

A MORAL STORY.

WHEN *Theopompus* was King of *Sparta*, one told him, by Way of Compliment, that it then went well with the City; because *their King* had learn'd how to govern. No! rather, replied *Theopompus* very modestly, because *the City* had learnt how to obey; intimating thereby, that popular Cities are most injurious to themselves, by factious Tumults and Disorders; for whilst they are so unhappily divided, they are not easily restrain'd, even by the best of Magistrates.

Note. This Day is a Festival at Court, being the Anniversary of the Birth-day of her Royal Highness the Princess of *Hesse*, who this Day entered into the 29th Year of her Age.

Friday XXIII.

The Fox in Masquerade. A TALE.

DA ME Partlet once lay very ill.
Her Friends with Sighs the Hentooft fill;
E Amongst

F E B R U A R Y.

Amongst them, *Reynard* in Disguise,
 Draws near, and in soft Accents cries;
 Speak, Dame, howis't?—Not know your Friend!
 Heav'ns bless you —And I hope you'll mend.
 I hop'd so once, she made reply;
 But now I doubt my End draws nigh.
 That saint-like Leer bodes me no Good,
 Villain! You thirst to drink my Blood.

The APPLICATION.

A false Friend is much more dangerous than an open Enemy.

Saturday XXIV.

St. MATTHIAS.

AS to the Parentage or Place of this Apostle's Nativity, we have no Account either in the Sacred Scriptures, or in any other Writings whatsoever. He was chosen, however, into the Apostolical Office after our Lord's Ascension, by Lot, in the room of *Judas Iscariot*, who betray'd his Master. *St. Matthias* was, doubtless, duly qualified for the Dignity conferr'd on him, since he had been a constant Attendant on our Saviour all the Time of his Ministry 'till his Crucifixion, of which, and of some of the most material Transactions of his Life, he had been an Eye-Witness.

He continu'd at *Jerusalem* 'till the Descent of the Holy-Ghost upon the Apostles, and after that preach'd the Gospel of Christ in *Judæa* with great Success. Towards the latter End of his Life he remov'd to *Cappadocia*, and fix'd his Place of Residence near the Irruption of the River *Apfarnus* and the Haven *Hyffus*. He was there treated with the most Rudeness and Inhumanity by the savage Neighbours: And after having been indefatigable in the Propagation of the Gospel in those Parts, and thro' many Difficulties and Dangers in making Pro-

sely

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felytes to the Christian Faith, he dy'd a Martyr;
but the Manner of his Death is very uncertain.

A Prayer suitable to the Day.

O GOD, who knowest me to be set, like
the holy Apostle whom we this Day com-
memorate, in the Midst of so many and great Dan-
gers, that by reason of the Frailty of my Nature,
I cannot always stand upright; grant to me such
Strength and Protection, as may support me in all
Dangers, and carry me thro' all Temptations, thro'
Jesus Christ. Amen.

Sunday XXV.

THIS Festival is call'd *Quinquagesima* Sunday,
that is to say (the fiftieth) so call'd, because 'tis
about fifty Days before *Easter*. It is likewise call'd
Shrove-Sunday; a Name given it from the old
Saxon Words, *Shrive*, *Shrift* or *Shrove*, which
in that Language signifies *to confess*; it being a con-
stant Custom amongst the *Roman Catholics* to confess
their Sins on that Day, in order to receive the
Blessed Sacrament, and thereby qualify themselves
for a more religious Observation of the holy Time
of *Lent* immediately ensuing.

Note, this Day is observ'd as a Festival by the
Romish Church, in Commemoration of *Blasius*,
Bishop of *Sebaste* in *Armenia*. He is reported to
have been a Man of great Miracles and Power, in
that City; but was put to death there by *Agri-
colaus*, the President, under *Dioclesian* the Emperor,
in the Year 289.

Monday XXVI.

He that begins well has done half his Work.

EVERY Thing has two Handles, and 'tis a
Concern of the last Importance to take hold
of

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of the right. Almost every one errs in this Particular, and there is no Character but what is injured by the Mistake. Every Individual Thing, in all the Affairs of Life, moves or turns well or ill, as it has been pitch'd or directed in the Beginning. To miss the first Step in Business is an Opportunity lost for ever. Tho' Multitudes charge Providence with the Cause of their Miscarriage; yet, there are very few but may place their own Folly at the Foot of the Account, and may ascribe their Ruin to some Mismanagement in the Entrance of their Affairs. In order, therefore, that you may the better accomplish the Ends which you propose with Honour and Applause.

Weigh well your Strength, your Fortune and Design;

Too rash Attempts, lest you repent, decline;
Consult some wary, some judicious Friend,
And for Success on Providence depend.

Tuesday XXVII.

THIS Day is distinguish'd by the Name of *Shrove-Tuesday*, for the same Reason as the Sunday preceding was called *Shrove-Sunday*, to which we refer our little Readers.

Note. 'Tis a barbarous Custom among the Populace of *England*, to their Scandal be it spoken to throw at, persecute, and murder a great Number of innocent and inoffensive Cocks, by way of Amusement. None of our little Readers, I hope when they grow up, will practise that inhuman Exercise; since 'tis said, in the sacred Scripture *that the merciful Man is merciful to his Beast*, that is to say, to every Part of the animal Creation.

Wednesday XXVIII.

THIS Fast is the first Day of *Lent*, and commonly call'd *Ash-Wednesday*. Observe, *Lent*

F E B R U A R Y.

is a Time of Fasting for forty Days next before *Easter* (Sundays excepted, they being all Festivals.)

Formerly, 'till the Time of St. Gregory, *Lent* began on the Sunday after *Quinquagesima*, which is our first Sunday in *Lent*, and ended at *Easter*, containing in all two and forty Days, from which subtracting the six Sundays or Festivals, there remained thirty six fasting Days, the tenth Part of three hundred and sixty Days, of which the ancient Year was reputed to consist; and on that Account was look'd upon as a Tythe of the Year consecrated to God's Service. To these thirty six fasting Days of the old *Lent*, the above-nam'd St. Gregory added four Days more, to equal it to the Time of our Saviour's fasting in the Wilderness, making it to begin on *Asb-wednesday*, three Days after *Quinquagesima*, and so it has stood ever since.

This Day had formerly two Names; one was the Head of the Fast; the other was, the Day of *Aspes*. The first Compellation was given, because *Lent* began that Day; the other receives its Name from a Custom in the ancient Discipline which was exercised thereon.

A Prayer for the Day.

O LORD Jesus, who, to shew us an Example of Abstinence, and to conquer the Temptations of the Devil, didst fast *forty Days and forty Nights*; give us Grace to follow after thy Copy in this Virtue, as far as our Nature will allow us, that whensoever *the Flesh lusteth against the Spirit*, we may be able, by thy Assistance, to conquer its Temptations, and may obey those holy Suggestions, which thou dost instil into our Minds, by leading good and religious Lives, answerable to those Dictates of thy Holy Spirit, which thou art pleased to afford us, as may tend to the Honour of thee, O blessed Saviour, who liveth and reigneth with the Father and the Holy Ghost, one God, World without End Amen.



MARCH hath xxxi Days.

Thursday I.

THE *Romish* Church on this Day commemorates St. *David*, who was descended from the Royal Family of the *Britons*, being Uncle to the great King *Arthur*, and Son of *Xantus* Prince of *Wales*, by one *Melearia* a Nun: He was a very learned and eloquent Man, and one of incredible Austeriety in his Life and Conversation. By his Diligence, * *Pelagianism* was quite rooted out, and many earnest Professors of the same, were converted unto the Truth. He was made Bishop of *Caerleon* in *Wales*, which See he afterwards removed to *Menevia*: from him ever since called St. *Davids*. He sat 65 Years, and (having built 12 Monasteries in the Country thereabouts) died in the Year 642, being (according to *Bale*) at that Time One hundred and forty six Years old. He was buried in his own Cathedral Church, and canonized by Pope *Calixtus II.* about five hundred Years afterwards.

Friday II.

THIS Day is a Festival of the *Romish* Church, on which she commemorates *Cedde*, or *Chad* Bishop of *Lichfield*.

This *Cedde*, was obliged by *Egfrid*, King of *Northumberland*, to accept of that See, in the Absence of *Wilfride*, then Archbishop of *York*, who was gone to *Paris* for Consecration, and gave

* *The Pelagians were Followers of Pelagius, Morgan, a Briton, who denied original Sin, and held divers other erroneous Tenets.*

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Hopes of a speedy Return. *Wilfride*, however, at last returning, was persuaded by *Theodorus*, Archbishop of *Canterbury*, to resign the See to him; after which he led, for some time, a Monastic Life, at *Lestingeag*, till by the Means of the same *Theodorus*, he was made Bishop of *Litchfield*, under *Wolfhere*, King of *Mercia*, whom he is said to have converted. He died on the 2d of *March* 672.

Saturday III.

PLATO, seeing once a young Spendthrift eating Bread and Water at the Door of an Inn, where he had squander'd away a considerable Estate, said to him, *Young Man, had you din'd but moderately, you needn't have supp'd so poorly.*

Sunday IV.

Of the Covenant enter'd into between God and the Israelites.

GOD caused the two *Tables* of the *Law* to be deposited in the *Ark* of the *Covenant*, which was a Chest made of precious Wood, and plated with Gold. That *Ark* was kept in a *Tabernacle*, that is to say, a Tent, made of the richest Silks; and before it was erected an Altar for the Sacrifices of all such Sheep and Oxen as were from time to time burnt upon it. That was the Ceremony then observ'd in their divine Worship.

Aaron and his Sons were consecrated Priests for the offering up of their Oblations; and all the rest of the Tribe of *Levi* were devoted to the Service of the *Tabernacle*.

The *Ark* and *Tabernacle* were the Token of that Covenant which God entered into with the *Israelites*. And that Covenant, which was also call'd the *Testament*, was the very same that was made with *Abraham*. For he therein confirm'd, in their

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their Favour, all the Promises which he had made to their Forefathers.

He therein covenanted, and agreed to own and acknowledge them as his peculiar People; to settle and establish them in the Land of *Canaan*, and to shower down his choicest Blessings in Abundance upon them: And that promis'd Land was a Type, or Figure of Heaven, and the everlasting Habitations of the Righteous.

The People, on their Parts, solemnly promis'd to acknowledge no other God, but the LORD; to love him with all their Hearts; and to obey all his Commandments, under the Penalty of being forever excluded out of that Land of Promise, and incurring the severest Marks of his Displeasure.

That Covenant was confirm'd by the Blood of Victims; and GOD ALMIGHTY was perfectly just and punctual in the Performance of his Part. He made the Current of the River *Jordan* flow back to its Source, or Fountain-head; he stopt the Course of the Sun and Moon, and wrought divers other extraordinary Miracles; in order to put the *Israelites* into Possession of the Land of *Canaan*; which they afterwards divided into twelve Parts; one for each of the twelve Tribes. But they broke thro' every Article, or Condition, on their Parts.

They murmur'd and rebell'd, above ten Times, during their Progress thro' the Wilderness; and no sooner were they in Possession of the promis'd Land, but they enter'd into a strict Alliance with the old Inhabitants, whom God had commanded them to extirpate, and paid divine Adoration to their Idols.

Note, This is the First Sunday in *Lent*.

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Monday V.

RULE-of LIFE.

LET thy Mind and Tongue go together; conceal the Secret that is entrusted with thee; do no Injury thyself; nor see another injur'd, if thou canst prevent it.

Tuesday VI.

The Superannuated LION. A FABLE;

AN aged Lion's Teeth were gone,
He's fear'd and pity'd now by none.
The surly Boar, dares now defy him:
He's gor'd by Bulls if they come nigh him:
He meets, each Day, with new Disgraces,
Butted by Rams, and kick'd by Asses:
Yet with this Uage he's contented,
From Animals he had offended:
But there were some, which did him tronble,
Call'd Turn-coat Friends, whose Hearts are double.

The APPLICATION.

*'Tis Baseness to insult the Great,
When they are humbled by ill Fate.*

Wednesday VII.

ON this Day the *Romish* Church commemorates one *Perpetua*, who was a Lady of Quality, and suffer'd Martyrdom in *Mauritania*, under the Emperor *Severus*, about the Year 205. She is often mentioned by *Tertullian* and *St. Austin* with great Veneration and Respect. The latter assures us, it was settled into a Holy-day in his Time; and he observes, moreover, that she gave suck to a young Infant at the Time of her Martyrdom.

Thurs

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Thursday VIII.

The WOLF and the CARV'D HEAD. A FABLE.

A *Wolf* in desert Places bred,
Amidst old Ruins found,
The Image of a Poet's Head,
With Bays and Laurel crown'd.
Said He, the Carver in each Feature,
Has shewn great Skill and Pains;
But Art can't mend Defects in Nature,
Nor furnish wooden Heads with Brains;

The APPLICATION.

In vain all other Graces meet,
If still the Person's indiscreet.

Friday IX.

RULE of LIFE.

WEAR not thy Sword for Slaughter but
Defence,
And gladly with the Use of it dispense;
For be thy Quarrel e'er so just or good,
To slay thy Foe, pollutes thy Hand with Blood.

Saturday X.

*As this Day closes the first Ember Week, we shall
make the Account of it the Lesson for the Day.*

EMBER Days, then, are such certain Times as
are set apart for the consecrating to God
the four Seasons of the Year, and for the im-
ploring his Blessing, by Fasting and Prayer, upon
the Ordinations perform'd in the Church at those
Times; in Conformity to the Practice of the
Apostles, who when they separated Persons for the
Work of the Ministry, pray'd and fasted, before
they laid on their Hands.

At first, Orders were conferr'd at any Time, as
Occasion offer'd; but as soon as the Church was
settled, the Times or Seasons, for Ordination were
fixed

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fixed to be the *Wednesday, Friday, and Saturday*, after the first *Sunday in Lent* ; after *Whitsunday* ; after the 14th of *September* ; which was then observ'd as the Feast of the *Holy Cross* ; and the 13th of *December*, which was then also observ'd in Remembrance of *St. Lucy*.

Sunday XI.

Of IDOLATRY.

THE *Israelites* were the only People, who knew the true God, and worshipp'd him in Spirit and in Truth : All the other Nations of the Earth were perfect Strangers to him, and blind Adorers of false Deities. They were anxious about Nothing but the Gratification of their sensual Appetites ; they neither thought of their precious and immortal Souls, nor of that infinite, omnipotent Being, by whom all Things were created. They had Gods without Number, of their own making, whom they dignified and distinguished by several Names or Titles, according to the respective Countries where they were erected ; and told ten thousand romantic Tales of their miraculous Operations. Some were represented in the Form or Shape of Men ; and others, whom they called Goddesses, in the Resemblance of Women. Moreover, they made themselves Idols of Wood, Stone, Silver, and Gold ; and worshipp'd the Works of their own Hands. They consecrated Temples to their Service, and offer'd up Burnt-Sacrifices on their Altars. Thus the *Greeks and Romans* paid divine Adoration to *Jupiter*, whom they look'd upon as their supreme Deity, and to *Juno*, his Royal Consort, *Mars, Venus, Bacchus*, and a numberless Train of other imaginary Gods. Thus, also the *Egyptians* worshipped the Goddess *Isis*, under the Form of a Woman, with a Cow's Head, and a thousand other Monsters of their own Invention :

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tion: This was a Delusion and Stratagem of the Devil to cause himself to be ador'd under these borrow'd Titles, and to countenance his Disciples in the Commission of the most flagrant Enormities, under the specious Shew and Colour of Religion. Their most solemn Festivals were Nothing but Scenes of Debauchery, Riot, and Excess. These Idolaters were call'd *Gentiles*, or *Pagans*. The *Israelites* themselves were too often seduced and led astray by their vicious Examples. Whenever they abandon'd the true God, and put their Trust and Confidence in Idols, the Lord of Hosts delivered them into the Hands of their Enemies, who made them Slaves; but whenever they repented of their evil Ways, and returned to him, he rais'd up some illustrious Personages to deliver them out of their Captivity.

Note. This is call'd the second Sunday in *Lent*.

Monday XII.

THE *Romish* Church on this Day commemorates St. Gregory the Great, who was descended from noble Parents. He addic'd himself very early to Study; and frequent Acts of Devotion, and gave away all his Estate to the Erection of religious Houses. He was consecrated Pope about the Year 590. but he vigorously oppos'd the Title of *Universal Bishop* (which the Bishops of *Constantinople* did then, and the Bishops of *Rome* do now assume) as blasphemous and Anti-christian.

Among his other glorious Deeds, his Memory was annually celebrated here in *England* for his devout Charity to our Nation, in sending *Austin* the Monk, with forty other Missionaries, to convert the *Saxons* (who had testified their Desire to embrace Christianity) which in a short Time they happily atchiev'd.

Having

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Having held the Popedom fourteen Years, he died about the Year 604, leaving many learned Books behind him which are still extant.

Tuesday XIII.

The Viper and the Serpent.

A Viper, full of Venom's Spite,
In a Smith's Shop a File would bite;
Her Ignorance the File derided,
Which was by senseless Malice guided:
And said, if she one Doit would pay,
She should have leave to bite all Day,
Till Teeth and Gums were worn away.
A foolish Vermin's angry Jaws,
In solid Steel can make no Flaws.

The APPLICATION.

Ye little Criticks, as your Due,
This Fable is addrest to You.
Who being of inferior Merit,
Bite all that are above your Spirit:
Gen'rous in this, you're seldom known,
To rail at Wit beneath your own.

Wednesday XIV.

THIS is a Festival at Court, on account of its being the Anniversary of Prince Edward, who was born March 1739, and now enters into the Twelfth Year of his Age.

Thursday XV.

ALEXANDER the Great, having defeated the Army of Darius, King of Persia, the latter sued to his Conqueror for Peace; and offer'd him one Half of Asia, together with ten thousand Talents.

Parmenio, One of Alexander's Favourites, transported at so advantageous a Proposal; Sire, said he, to his Majesty; I vow, were I Alexander, I

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would

M A R C H.

would gladly accept of these Offers ; and so would I, answer'd *Alexander*, was I *Parmenio*.

Friday XVI.

RULE of LIFE.

BE kind and courteous to a Stranger, as well as to a Fellow-Citizen ; for no one knows how his Lot may be cast, nor to what remote Parts of the World he may be obliged to fly, through adverse Fortune.

Saturday XVII.

ST. *Patrick*, Apostle of *Ireland* (and Second Bishop of that Country after *Palladius*) lived in the fifth Century.

At sixteen Years of Age he was made a Slave and so remain'd for six Years successively.

After that, he became the Disciple of St. *Martin*, of *Tours*, who ordain'd him Priest, and sent him into *Ireland*, where he labour'd with great Success for no less than threescore Years together in the Conversion of the Inhabitants.

The Roman *Martyrology* makes mention of him on the 17th Day of *March* ; and *Bede* wrote his Life in two Books.

There are several very valuable Treatises ascribed to him ; but whether they are genuine or not, is not easy to determine.

Sunday XVIII.

THE *Romish* Church on this Day commemorates *Edward*, who was descended from the West Saxon Kings, and the Son of King *Edgar*, who first reduc'd the *Heptarchy*, into one Kingdom ; after whose Death, in the Year 975, *Edward* succeeded to the Crown at twelve Years of Age ; but did not enjoy it above two or three Years. For paying a Visit to *Elfride*, his Mother

in-L

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in-Law, at *Corfe Castle*, in *Dorsetshire*, he was, by her Order, stabb'd in the Back, whilst he was drinking a Cup of Wine, to make Way for her Son *Ethelred*, his Half Brother.

His Favour to the Monks made his barbarous Murder to be esteem'd a Martyrdom ; the Day of which was appointed to be kept a Festival by Pope *Innocent*, A. D. 1245.

Note, This Festival is called the third Sunday in *Lent*.

Monday XIX.

ST. *Joseph*, the Husband of the Blessed *Virgin*, and Foster-Father of our Lord and Saviour *Jesus Christ*, was the Son of *Jacob*, according to *St. Matthew*.

To reconcile this, many of the Ancients were of Opinion, that *Joseph* was *Jacob's* own Son, or his Son according to Nature, and only the adopted Son of *Heli*; as *Ephraim* and *Manasses* had *Joseph* for their proper, or natural Father, and yet were adopted by *Jacob* their Grandfather.

According to this Explication, the Difficulty is clear'd up, and stands thus.

Heli and *Jacob* were Brothers, the first dying without Children ; the second married his Widow in Compliance with the *Levitical Law*. Thus *Jacob* was the natural Father of *Joseph*, and *Heli* was his Father in the Eye of the Law ; because, by the *Jewish* Constitution, *Joseph* was to pass for his Son, and continue his Family.

Tuesday XX.

A PART better than the WHOLE.

A Brisk young Officer, being commanded to take two hundred Men with him, in order to take possession of an advantageous Post, desired his General only to send him Half the Number. Being

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ask'd why? He answer'd, because the whole Number was far from being sufficient for the Attack propos'd; and but half the Number was too many to be knock'd on the Head.

Wednesday XXI.

THE *Romish* Church commemorates St. *Benedict* on this Day, who was born in *Norcia*, a Town in *Italy*, and of an honourable Family.

Being much addicted to Devotion, he set up an Order of *Monks*, which bears his Name, about the Year 529. He was very remarkable for his Mortifications; and the Monks of his own Order relate, that he would often roll himself in a Heap of Bricks, to check any carnal Desires that he found to arise in himself.

St. *Gregory* tells us, of a very famous Miracle wrought upon his Account, viz. that the *Goths*, when they invaded *Italy*, came to burn his Cells, and being set on Fire, it burnt round him in a Circle, not doing him the least Hurt; at which the *Goths*, being enrag'd, threw him into a hot Oven, and stopp'd it up close; but coming the next day, they found him safe, neither his Flesh scorched, nor his Cloaths singed. He died *March* 21, 542.

Thursday XXII.

A little STORY.

ALEXANDER. going to see *Diogenes*, the Cynick, found him in a Field, basking himself in the Sun; and accosting him, follow'd by all his Court, said to him, I am *Alexander* the Great: and I, answer'd the Philosopher, am *Diogenes* the Cynick. *Alexander* made him several advantageous Offers, and asked him, what Favours he should confer on him. None at all, said *Diogenes*, but that your Majesty would be pleas'd to stand a little on our side.

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side, and not hinder the Sun from shining on me.
The King surpris'd at his unexpected Reply, cry-
ed out, Were I not *Alexander*, I could wish to be
Diogenes.

Friday XXIII.

RULE of LIFE.

THE Love of Money is that fertile Root,
Whence all the various Kinds of Evil shoot.

Saturday XXIV.

The Ox and the Dog, A FABLE.

N Ox would fain have eat some Hay ;
A Mongrel in the Manger lay,
And bark'd, and kept him at a Bay.

Says the curst Cur, you may be gone,
This Provender is all my own ;
And tho' for me it is no Meat, yet
I hate to see another eat it.

The APPLICATION.

Some cannot, and some dare not write,
And so e'en let them snarl and bite ;
And other petty Scribblers fright ;
And much good do them with their Spite.

Sunday XXV.

*The Annunciation of the Blessed Virgin MARY
and Mid-Lent Sunday.*

Whereas some Churches keep four Holy-days
in Memory of the *Blessed Virgin*, viz. the
Nativity, the *Annunciation*, the *Purification*, and
the *Assumption*; our Church keeps only two; viz.
this of the *Annunciation*, and that of the *Purifica-
tion*: A short Account whereof we have already
given on the second of *February* last, to which we
refer our little Readers.

M A R C H.

This Festival of the *Annunciation*, is appointed by our Church, in Memory of the Blessed Virgin; but more particularly, of the Message which the Angel brought her, concerning her being to bring forth the *Messiah*, our Blessed Lord.

This Holy Virgin, was a young Woman of the Tribe of *Judah*, who derived her Pedigree from King *David*; the Branches of that Royal Family, after many Descents, being reduc'd to the lowest Ebb of Fortune,

A Collect, or Prayer, for the Day.

O Lord, we humbly pray, that thou would'st be pleas'd to infuse such a Measure of Grace into our Hearts, that whereas thou hast vouchsafed to make known thy Son *Jesus Christ's* Incarnation, by the Message of an holy Angel, sent to the *Blessed Virgin*: So we may behave ourselves with that Obedience to thy Command, that we may, through the Merits of his Cross and Passion, obtain that everlasting Glory which his Resurrection has given us, the most comfortable Hopes that we shall enter into; which we earnestly desire, for the Sake of the same *Jesus Christ* our Lord. *Amen.*

Monday XXVI.

Tales, the *Milesian*, one of the Seven wise Men of *Greece*, being asked what was the oldest Thing? He answer'd, God; because he has ever been: Being asked again, what was the handsomest Thing? He said, the World; because it was the Work of God.

Being ask'd what was the largest Thing? He answer'd, Space; because it comprehends every Thing besides; and what the most convenient? He said, *Hope*; because, when all other Things fail, that remains still.

Being

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Being further ask'd what was the best Thing ?
He replied *Virtue* ? For without it, nothing that is
Good can be said or done ; and again, What was
the quickest Thing ? He answer'd a *Man's Thoughts* ;
because in one Moment they run over all the
Universe.

He was farther interrogated, What was the
strongest Thing ? He said *Necessity* : because it sur-
mounts all other Accidents ; what the easiest ? He
answer'd, to give Counsel. What, again, the hard-
est ? He said, to know ones self. And lastly, be-
ing ask'd, what was the wisest ? He replied *Time* ;
because it brings all Things to pass.

Tuesday XXVII.

The GRASHOPPER and the ANT. A FABLE.

A Grasshopper, all Summer long,
Had charm'd the Reaper with a Song,
But when the cruel Winter came in,
She trudg'd about, and cried out, *Famine* ;
Dittressed, pennyless, and poor,
She's forc'd to beg at an Ant's Door :

The *Ant*, ne'er much the poor assisted,
(His Nature is to be close-fisted)
So he demands, looking askew,
All Summer long, what did you do ?
And't please your Honour, Day and Night,
My Voice did all the Woods delight.

The *Ant* replies, Please me ?—Why yes,
Your Sing Songs do not me displease :
But since in Summer 'tis your Way
To sing, and rant the live-long Day,
I'll bid your Harmony Adieu ;
E'en dance away the Winter too.

The APPLICATION.

Few pity those, who, on the Score
Of their own Luxury, are poor ;

But

MARCH.

But rather scornful Language give,
And rail for fear they should relieve.

Wednesday XXVIII.

GOLD and Silver are the universal Deceivers of Mankind; the Inlets to all Evils; the Bane of Life, and the Destruction of all Things.

In Gold and Silver what unseen Deceit,
Makes Mortals labour to be curst and great!

Thursday XXIX.

The intrepid HERO.

A Certain Soldier came in a great Fright to *Leonidas*, and told him, Captain, the Enemy are very near us; then we are very near them too, said *Leonidas*.

Soon after, another came to him in a greater Fright than the former. Captain, said he, the Enemy are so numerous, that one can hardly see the Sun for the Number of their Arrows; to whom he answer'd smartly, and with all the Coolness and Unconcern imaginable, why then the Battle will be the more pleasant; we shall fight them in the Shade.

Friday XXX.

RULE of LIFE.

SCORN the Baseness of Time serving Sycophants, who sooth Mankind in their Vanity, by their tulsome Flatteries and egregious Lies.

Speak what thou know'st is right: and scorn to use Words, suited to the Times, for sordid Views.

Saturday XXXI.

The Fox and the Crane. A FABLE.

A Cunning Fox invites a Crane,
Not that he car'd to entertain,

Nor

A P R I L.

Nor lov'd the Bird that he did treat;
 But for a Jest, to shew his Wit,
 He spreads a Cawdle o'er the Table;
 To make a better he wan't able;
 And Mr. *Crane*, since you are come,
 Fall too; be free, as if at Home:
 Lord! Sir, what makes you eat so little?
 I fear you do not like your Victual.

The *Crane* could n't take up a Drop,
 But bow'd, and swore 'twas heav'nly Soop;
 And begg'd, with wonderful Humility,
 He might return the same Civility.

The courteous *Fox* vouchsaf'd the Grace;
 The Treat was in a narrow Glass:
 From whence the *Crane* pick'd dainty Fare,
 The *Fox* who could n't get his Share,
 Lick'd the Outside, and said 'twas rare.

The A P P I C A T I O N.

Buffoons, who care not to give Quarter,
 Oft meet their Match, and catch a Tartar.



A P R I L hath xxx Days.

Sunday I.

Of David and the Messiah.

THE Children of *Israel*, after their Entrance
 into the Land of *Canaan*, were govern'd
 for some considerable Time by a select Number of
 Judges; but afterwards by Kings; the first of whom
 was *Saul*, and the second *David*. He was of the
 Tribe of *Judab*, from which, according to the
 Prophecy of *Jacob*, the Saviour of the World was
 afterwards to spring. *David*, by God's special
 Appoint-

A P R I L.

Appointment, was anointed with holy Oil, and all other Kings, after him, were consecrated in the same solemn Manner: From which Custom they were call'd *Christoi*, that is to say, Anointed.

David, for a long Time, was persecuted by *Saul*, and was engag'd in several bloody Battles with the Infidels or Unbelievers.

God, in short, rais'd him above all his Enemies, and loaded him with Honour and Riches. His Metropolitan City was *Jerusalem*, where he erected a stately Palace on Mount *Sion*; and order'd the Ark of the Covenant to be lodg'd therein. He propos'd to build a Temple likewise; but God inform'd him, that that Honour was reserv'd for his Son; that his Posterity should reign forever over the People of God, and that from him should descend the Saviour, who was promis'd from the Beginning of World, and should reign, not only over the House of *Israel*, but over all the Nations of the Earth: That such Saviour should be the Son of God, and, at the same Time, the Son of *David*: That he should be despis'd, and persecuted by Men; but that afterwards he should reclaim all Nations, and bring them to the Knowledge and Worship of the true God.

The *Israelites* from thenceforth call'd the Saviour whom they expected, the King, the Son of *David*, and sometimes the *Messiah*, or the *Christ*.

Note. This Festival is call'd *Passion Sunday*.

Monday II.

A little STORY.

DARIUS, King of *Persia*, sent several very considerable Presents to *Epaminondas*, General of the *Thebans*, with a view of bribing him. If *Darius*, said that great Captain to those that brought him those Presents, is inclin'd to be Friends with the *Thebans*, he need not buy my Friend.

A P R I L

Friendship; and, if he entertains any other Thoughts, he has not Riches enough to corrupt me. And so sent them back again to their Master, with what they brought.

Tuesday III.

A Prudential MAXIM.

A Hot Spirit and Courage, when ungovern'd is productive of many Evils.

Courage, if 'tis not check'd is always bad:

Too hot a Spirit makes its Owner mad.

Wednesday IV.

St. AMBROSE

WAS born about the Year 340. His Father was Prætorian Præfect of *Gaul*.

It is reported, that, in his Infancy, a Swarm of Bees settled upon his Cradle; which was a Prognostication, as was supposed, of his future Eloquence.

He was made Governor of *Milan*, and the neighbouring Cities. Upon the Death of *Auxentius*, Bishop of *Milan*, he was consecrated Bishop of that See. From which Time he gave all his Money to pious Uses, and settled the Reversion of his Estate upon the Church.

He govern'd that See with great Piety and Vigilance for more than twenty Years, and died in the Year 396, being about 57 Years old; having first converted the famous St. *Augustin* to the Faith; at whose Baptism he is said miraculously to have compos'd that divine Hymn, so well known in the Church, by the Name of *Te Deum*.

Thursday V.

The Tortoise and the Eagle. A FABLE.

A Tortoise had a great Desire,
As most Folks have, of mounting higher!

And

A P R I L

And therefore she the Eagle pray'd
Over the World to be convey'd;
And for her Pains, she'd Gems bestow,
The World hadn't the like to show:
Carbuncles, Diamonds, Amethysts;
And Pearls, as big as both ones Fists.

Well 'twas agreed, and round the Air
The *Eagle* did the *Tortoise* bear;
She made her fix her Eye upon
The *Pope*, the *Turk*, and *Prestor John*;
And fill'd her with exceeding Joy,
At the great *Totty-Potty-Moy*.
She shew'd her where the Merchants Traffic,
In *Europe*, *Asia*, and *Afric*.

Now she expects her Gems forth-coming,
But, when the *Tortoise* stood hum drumming,
She with her Bill the Cheat did maul;
And on a Rock she let her fall.

THE APPLICATION.

'Tis fatal, on what'er Pretences,
To put the Banter upon Princes.

Friday VI.

RULE of LIFE.

TO calmly practise Injuries pre-design'd!
Argues the Baseness of a Villain's Mind;
But judge not rashly him that's over-sway'd,
To act unjustly: Let th' Intent be weigh'd.

Saturday VII.

The virtuous HERO.

SCIPPIO was, at twenty-four Years of Age, a
Man of consummate Wisdom. And altho' his
warlike Atchievements terrified his Enemies, yet
he made still greater Conquests by his Virtue,
than his Valour. For when they brought to him
the Wife of *Mando*, a *Spanish* Prince, with two of
her

A P R I L.

her Neices, who were great Beauties, he sent them back with this heroic Speech : That it not only became his own, and the *Roman* People's Integrity, not to violate any Thing that was sacred ; but besides, the Regard he had for them obliged him to do them Justice , since in their Misfortunes, they had neither forgot themselves, nor their Honour.

And having shewn the same Indulgence to another *Spanish* Prince, whose Wife (still more accomplished, and more beauteous than the former) had been presented to him, he sent her back to her Husband with a great Sum of Money, which was offer'd him for her Ransom.

The Prince, highly pleased with this Favour, proclaim'd through all the Land, that a Godlike young *Roman* was come into *Spain*, who made himself Master of all that stood before him, not so much by Dint of Arms, as by his innate Virtue, and Sanctity of Manners.

Sunday VIII.

THIS Festival is call'd *Palm Sunday*, or the *Sunday of Boughs*, because of the People's strewing them in our Saviour's Passage to *Jerusalem*.

In the primitive Times, on this Day the Bread was deliver'd to the *Catechumens*, who now, after long Instruction in the Points of Christianity, were become Competents, that is to say, compleatly fitted for Baptism, which they were to receive at *Easter*.

Monday IX.

All Habits, when once contracted, are seldom, if ever to be remov'd.

TH O' it must be allow'd that all Mankind are prone to Evil, yet most of those enormous Crimes, which are so common, and destructive to

A P R I L.

the World, proceed from a misguided Education ; and Children not only derive their Portion of Original Sin from the Depravity of their Parents, but are indebted to them for most of the vicious Habits they are confirm'd in, either from their Example, or Connivance.

The Mind of an Infant is as soft as Wax, and ready to take any Impression that may be stamp't upon it ; in Process of Time, however, it grows stubborn ; and the first Signature is so deep and lasting, that all the Pains imaginable will prove ineffectual to erase it.

Children ought, therefore, to be check'd and discountenanc'd in their very first Efforts towards any Action which is in the least dishonest ; that a strict Regard for Virtue, and an utter Detestation of Vice may be let into their Minds as soon as they receive the very first Dawn of Understanding.

For if neglected till they grow in Years,
And each fond Mother her Dear darling spares,
Error becomes habitual ; and we find,
'Tis then hard Labour to reform the Mind.

Tuesday X.

SCIPIO, being accus'd before the *Roman* People by *Quintus Petilius*, for embezzling Part of the Spoils gain'd from King *Antiochus*, made his Appearance at the Day appointed by his Accuser.

That great Man, however, no less to be admir'd for his Virtue than his Courage, instead of clearing himself from the Misdemeanor laid to his Charge, being conscious of his own Innocence, thus bespoke the People with an undaunted Look, and in the Tone of a Victor. It was said he, on such a Day as this, that I took *Carthage*, defeated *Hannibal*, and vanquish'd the *Carthaginians*; let us march to the

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the *Capitol*, and return Thanks to the Gods for our good Success.

The People surpris'd at this unexpected Act of Magnanimity, left the Informer, and follow'd *Scipio*; who gain'd that Day a thousand Times more Honour, than when he triumph'd over King *Sipbax*, and the *Carthaginians*.

Wednesday XI.

RULE of LIFE.

BE not proud, or vain-glorious, on account of thy Wealth, Strength, or Understanding; for God alone is truly rich, mighty, and wise.

Thursday XII.

THIS Day is call'd *Mandate*, or *Maunday-Thurs*day preceding *Easter*, from the Commandment which our Saviour gave his Apostles, to commemorate the Sacrament of his Supper, which he this Day instituted after the Celebration of the Passover; and which was for that Reason generally received in the Evening: or, as others think, from that *New Commandment* which he gave them to love one another, after he had wash'd their Feet, in Token of the Love he bore them.

On this Day, the Penitents that had been put out of the Church upon *Asb-wednesday* were receiv'd again into the Church, partly that they might be Partakers of the Holy Communion, and partly in Remembrance of our Lord's being on this Day apprehended and bound, in order to work out our Deliverance and Freedom.

It is observable, that the Church-Doors used to be all set open on this Day, to signify, that penitent Sinners, coming from North or South, or any Part of the World, should be received to Mercy, and the Church's Favour.

A P R I L.

Friday XIII.

THIS Fast is term'd *Good Friday*, and receives its Name from the blessed Effects of our Saviour's Sufferings, which are the Ground of all our Joy, and from those unspeakable good Things he hath purchased for us by his Death, whereby the Blessed *Jesus* made Expiation for the Sins of the whole World, and by the shedding his own Blood, obtained eternal Redemption for us.

The Commemoration of our Saviour's Sufferings hath been kept from the very first Age of Christianity, and was always observ'd as a Day of the strictest Fasting and Humiliation; not that the Grief and Affliction they then express'd did arise from the Loss that they sustain'd; but from a Sense of the Guilt of the Sins of the whole World, which drew upon our Blessed Redeemer that painful and shameful Death of the Cross.

A Prayer for the Day.

O Almighty God, we beseech thee to bless with thy especial Grace and Favour, thy Household, the Church, for whose Sake our Saviour, that he might purchase it with his own Blood, was contented to be perfidiously betray'd, and to be deliver'd into wicked Hands, who crucified and slew him, but who now liveth again, and reigneth with the Father, and the Holy Ghost triumphantly, for ever in Heaven. *Amen.*

Saturday XIV.

RULE of LIFE.

AFFLICT not thyself in thy old Age on Account of the Misfortunes of thy Youth; for Time past can never be recalled.

Let not past Troubles thro' thy Fancy run;
What once has happen'd cannot be undone.

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Easter Sunday XV.

THIS Grand Anniversary Festival, commonly call'd *Easter Day*, has been always observ'd in Remembrance of Christ's Resurrection.

The Term, *Easter*, is deriv'd from the old *Saxon* Word *Oster*, signifying *to rise*, as some think ; but according to others, it is so called from one of the *Saxon* Goddesses, who bore that Name, whom they always worshipp'd at this Time of the Year.

A PRAYER for the Day.

O GOD, who for our Redemption didst give thine only begotten Son to the Death of the Cross ; and by his glorious Resurrection, hast deliver'd us from the Power of our Enemy ; grant us so to die daily from Sin, that we may evermore live with him in the Joy of his Resurrection, thro' the same *Christ* our Lord. *Amen.*

This Day the Duke of *Cumberland* enters into the 30th Year of his Age.

Monday XVI.

AMONG the primitive Christians, this *Queen of Feasts*, as those Fathers call'd it, was so highly esteem'd, that it was solemnised for fifty Days successively, even from *Easter* to *Whitsuntide*.

As Devotion abated, this Festival was shorten'd ; and our Church has appointed Epistles and Gospels for this and the subsequent Day only.

The first Lesson for this Day, treats about God's sending the *Israelites Manna*, or Bread from Heaven, which was a Type of our Blessed Saviour, who was the Bread of Life that came down from Heaven, of which whoever eateth hath eternal Life.

A P R I L.

The second Lesson contains full Testimonies of our Saviour's Resurrection.

Tuesday XVII.

THE first Lesson for this Day, in the Morning, contains the *Ten Commandments*, which were communicated to the People from God, by the Ministry of *Moses*, wherein he prefigur'd our Saviour, who was to be a Prophet like unto him; that is to say, who was to bring down a New Law from Heaven, and more perfectly to reveal the divine Will to Man.

The first Lesson at Evening, represents *Moses* interceding with God for the Children of *Israel*, for whom (rather than God should impute to them their Sins) he desired even to die, and be blotted out of the Book of Life; whereby also he typified Christ, who died, and was made a Curse for us.

The second Lesson, for the Morning, is a farther Evidence of our Saviour's Resurrection; and that for the Evening, proves, by his Resurrection the Necessity of ours.

Wednesday XVIII.

RUPE of LIFE.

ADDICT not thyself to Anger; for the passionate Man is too often apt to strike without Discretion, and liable to do that Mischief in a Moment, which he may repent, perhaps, all his Life after.

Thursday XIX.

ALPHEGE

WAS an *Englishman* of a holy and austere Life, which was the more admirable in him, because he was born of great Parentage, and began that Course of Life in his younger Years.

He

A P R I L.

He was first Abbot of *Bath*, then Bishop of *Winchester*, in the Year 984, and twelve Years afterwards Archbishop of *Canterbury*. But in the Year 1012, the *Danes* being disappointed of a certain Tribute which they claim'd as due to them, they fell upon *Canterbury*, and spoil'd, and burnt, both the City and the Church : Nine Parts in ten of the People they put to the Sword ; and after seven Months miserable Imprisonment, stoned the good Archbishop to Death at *Greenwich* ; who was thereupon canonized for a Saint and Martyr, and had this Day allow'd him as his Festival.

Friday XX.

The Wolf, the Sheep, and the Dog. A FABLE.

WHEN Beasts did rule, and make Decrees,
Wolves then were Justices of Peace :
 There once was such a Time, 'tis plain,
 And such a Time may come again.
 Well ! this same *Wolf* being of the *Quorum*,
 Would have a *Lamb* be brought before him.

A mangy *Dog*, lean, and ill kept,
 Pretends to sue the *Lamb* for Debt ;
 The Witnesses that did appear,
 A *Fox*, a *Kite*, a *Vulture* were ;
 These Witnesses soon made the Case
 Plain, as the Nose upon one's Face.

The *Lamb* strait lost his Life and Cause,
 And was condemn'd by savage Laws.

The *Justice* had Part of the Booty,
 For having well perform'd his Duty :
 The *Dog* another Part did seize,
 The Rest went to the *Witnesses*.

The APPLICATION.

Where Pow'r and Knav'ry conspire,
 The Law must say what they require ;
 Against such Enemies what Defence,
 For naked Truth and Innocence ?

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A P R I L.

Saturday XXI.

PLATO one Day invited *Diogenes* the Cynic to Supper, together with some *Sicilians*, his Friends; and order'd the Banqueting Room, to be richly adorn'd for the Reception of his Guests.

Diogenes, who was disgusted at the Grandeur of *Plato*, began to trample upon the Carpets and other Furniture; saying, in a very rude and unmannerly Manner, I trample upon the Pride of *Plato*. To whom *Plato* very smartly replied; 'tis true *Diogenes*, but that Affectation really proceeds from a much higher Degree of Pride than mine.

Sunday XXII.

UPON the *Octave*, or first Sunday after *Easter-Day*, it was a Custom amongst the Ancients to repeat some Part of the Solemnity which was us'd upon *Easter-Day*; from whence this Sunday took the Name of *Low-Sunday*, being celebrated as a Feast, though of a lower Degree than *Easter-Day* itself.

In *Latin* it is call'd *Dominica in Albis*, that is the Sunday for putting off the *Chrysums*; because those that were baptiz'd on *Easter-Eve*, on this Day laid aside those *Chrysums*, or White Robes; which were put upon them at their Baptism, and which were laid up in the Churches, that they might be produc'd as Evidences against them, if they should afterwards violate, or deny that Faith which they had profess'd in their Baptism.

Monday XXIII.

St. GEORGE,

THE famous Patron of the *English* Nation, was born in *Cappadocia*, and suffer'd for the Sake of his Religion, in the Year of our Lord 290, under the Emperor *Dioclesian*, in whose Army he had

A P R I L.

had been before a Colonel, being supposed to have been the Person that pull'd down the Edict against the Christians which *Dioclesian* had caused to be affixed upon the Church-doors.

Tho' there are several strange Stories of this Hero, we shall only give a short Account, how he came to be so peculiarly esteemed the Protector of *England*.

When *Robert* Duke of *Normandy*, Son to *William* the Conqueror, was prosecuting his Victories against the *Turks*, and laying Siege to the famous City of *Antioch*, which was like to be reliev'd by a mighty Army of the *Saracens*; *St. George* appear'd with an innumerable Army, coming down from the Hills all in white, with a red Cross in his Banner, to reinforce the Christians; which occasioned the Infidel Army to fly, and the Christians to possess themselves of the Town.

Before this, however, *St. George* was look'd upon as a considerable Saint, having had a Church dedicated to him, by *Justinian* the Emperor.

Tuesday XXIV.

JULIUS *Cæsar*, landing on the Shore of *Africa*, happen'd to have a Fall, which for fear it should be interpreted by his Followers, as an ill Omen to his Designs on that Country, turn'd it by a sudden Thought and peculiar Presence of Mind into a lucky Presage; for as he fell, he extended his Arms, and cried out aloud, with what Pleasure, O *Africk*, do I thus embrace thee!

Wednesday XV.

ST. MARK

WAS a *Jew* by Extraction, originally a Descendant of the Tribe of *Levi*. He was made a Proselyte to the Christian Faith, (as 'tis generally thought) by *St. Peter*, since he was
Amanuensis

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Amanuensis to that Apostle, and his Interpreter (during his Travels) as Occasion offer'd.

His first Mission was into *Egypt*, and he resided for the most part at *Alexandria*, where he propagated the Gospel with great Success.

From thence he remov'd into *Lybia*, travelling through *Marmorica*, *Pentapolis*, and the adjacent Countries; where notwithstanding the Inhabitant were all blind Idolaters, he by his pious Discourses, and miraculous Performances, planted the Gospel of Christ among them.

From thence he return'd to *Alexandria*, where he exercis'd his ministerial Office again; but met with greater Opposition than before. For about *Easter*, the Inhabitants, being zealous for the Honour of their God *Serapis*, and incensed at our *Evangelists* Aversion to their idolatrous Practices, rushed in upon him whilst he was preaching, and binding him Hand and Foot, dragg'd him along the Streets upon the Stones to a Place call'd *Bucelus*, at a small Distance from the City; by which barbarous Treatment he soon after died of his Wounds.

As a still farther Testimony of their Resentment, we are told, that they afterwards burnt his Body; the Ashes whereof were however, convey'd by some compassionate Christians to *Venice*, where they were decently interr'd in the Church of *St. Mark*, which is look'd upon as one of the most magnificent Structures in the World.

He left no Writings behind him but his *Gospel*; which he first submitted however, to the Perusal of *St. Peter*.

After it had receiv'd the Stamp of his great Master's Approbation, it was ordered to be read publicly in all the *Christian* Churches at *Rome*, and has ever since been receiv'd as Canonical, and

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a valuable Supplement to the Gospel of St. *Mat-
thew.*

A Prayer for the Day.

O Almighty God, who hast been graciously pleas'd to instruct thy Church by those divine Truths and Doctrines, contain'd in the Gospel, written by the Evangelist St *Mark*, we beseech thee to afford us thy Grace, that our Belief of those holy Truths may be built on so firm a Foundation, that we may not be like Children tossed to and fro, and carried about with every Wind of Doctrine; but that we may be established in the present Truth, which the Gospel has reveal'd unto us: And this we beg for *Jesus Christ* his Sake. *Amen.*

Thursday XXVI.

The Fat Capons and the Lean One. A FABLE.

A Good Wife took a World of Care,
To make some Capons fat and fair;
At last, she to her Comfort found,
That they grew jolly, plump, and round;
But one there was that wou'dn't eat,
He puk'd, and fell out with his Meat:
This sorry Creature vex'd my Dame,
His Friends too, thought him much to blame;
But the poor Bird made this Defence,
Fat Folks have often little Sense;
You all are plump, and wondrous merry,
You revel, and you sing down derry;
But little think that all you eat,
Is to prepare you for the Spit:
I'd rather look like Hag or Wizard,
Than have a Skewer in my Gizzard.

The APPLICATION.

Some Men pass Time away in Sport,
They're for a merry Life and short;
They who Eternity survey:
Pass it more seriously away.

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Friday XXVII.

IMMENSE Riches are too apt to puff up a Man with Pride, and make him look down with an Eye of Scorn and Contempt on Men of ten times more Merit, in Reality than himself.

Riches, if more than can be fairly born,
Engender Pride, and puff us up with Scorn.

Saturday XXVIII.

MEMNON, a General of King *Darius*, in his War against *Alexander*, hearing one of his Soldiers making many saucy and insolent Reflections on that great Enemy, gave him a severe Reprimand, by a smart Blow on the Head with his Halbert, and told him; Sirrah, I pay thee to fight against *Alexander*, not to revile him?

Sunday XXIX.

The Second after Easter,

Of the SCHISM of SAMARIA.

SOLOMON, who succeeded his Father *David*, was a Type, or Figure of the *Messiah* in his Glory; as *David* had been before, of the *Messiah* in his Afflictions.

Solomon, during his whole Reign liv'd in perfect Peace and Tranquility, and was possess'd, not only of all the Riches, but of all the Enjoyments this Life could afford him.

Add to this, God had given him a more than common Degree of Understanding. At length, however, he impair'd it, by a too eager Pursuit after sensual Pleasures; whereby he was drawn into the impious Act of adoring Idols. As a Punishment due to his Demerits, his Kingdom, soon after his Decease, was rent in Pieces; for there were but two out of the Twelve Tribes that prov'd loyal to his Son *Rehoboam*, King of *Judah*. The Rebels acknowledged *Jeroboam*.

That

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That Prince, who was of the Tribe of *Ephraim*, still to foment greater Divisions between his Subjects and those of the King of *Judah*, erected golden Calves and establish'd a new Religion amongst them.

Thus there was a *Schism*, that is to say, a Division, which rent the Church of God in pieces.

The true Church still continu'd at *Jerusalem*; but the false one was first at *Sichem*, and afterwards at *Samaria* the principal City of the Kingdom of *Ephraim*.

Monday XXX.

A Prudential MAXIM.

THERE are three things that are very difficult to be conquer'd; namely, a rude *Multitude*, an *impetuous Torrent*, and a raging *Fire*.



M A Y hath xxxi Days.

Tuesday. I.

St. PHILIP and St. JAMES.

THESE two Saints are commemorated by the Church of *England* on this Day. The former was born at *Bethsaida*, a Town of *Galilee*, a poor, obscure place, mostly inhabited by Fishermen, being near the Sea of *Tiberias*.

This St. *Philip* was call'd by our Saviour to the Apostleship, next after St. *Andrew* and St. *Peter*.

After our Saviour's Ascension, he is said to have
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preach'd

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preach'd the Gospel in higher *Asia*. Some say, he join'd with St *Bartholomew* in preaching to the *Scythians*. His last preaching before his death, was at *Hierapolis*, a City of *Asia Minor*, now call'd *Aleppo*, where he suffer'd Martyrdom, that is to say, he was fasten'd to a Cross there, and by the populace ston'd to death.

St. *James*, otherwise call'd St. *James* the less, probably from being of a lower Stature, or else more probably from being younger than the other *James*. He was the Son of *Alphæus*, otherwise call'd *Cleopas*, and for Distinction sake, the Brother of our Lord.

After our Saviour's Resurrection, he was constituted Bishop of *Jerusalem*, where through his extraordinary Sanctity, he got the surname of the *Just*.

This Apostle was thrown down by the enraged Populace, from a high Gallery of the Temple into the Street, for not denying Christ; and being not absolutely dead, by means of the Fall, a Fuller, that was standing by with his Club in his Hand, dash'd out his Brains.

A Prayer for the Day.

O ALL-powerful Creator, who being the only true God, it is eternal Life to know thee, give us Grace to have a perfect Knowledge of thy admirable Pattern which our Lord hath left us in this World, and that we may always acknowledge him to be the Way, the Truth, and the Life, and that following the steps of thy holy Apostles St. *Philip* and St. *James* in all Holiness of living, we may not walk in the broad Way that leadeth to Destruction but the narrow Way that leadeth to Life eternal, and this we beg for the sake of Jesus Christ our Lord. *Amen.*

M A Y.

Note, This Festival has been observ'd Time out Mind by our Milk-maids, who carry out their Garlands of Plate or Flowers, drest in their best Attire, with a merry Fiddle before them, the best part of the Week, in order to raise the voluntary Contributions of their annual Customers.

Wednesday II.

A prudential MAXIM.

VIRTUOUS Love is highly praise worthy ; but he that looketh on a Woman to lust after her is the Object of Contempt.

The Love of Virtue bears a beauteous Face,
But Lust, ignoble Passion, breeds Disgrace.

Thursday III.

THIS Day is celebrated as a Festival by the Church of *Rome*, in Memory of the *Invention* of the *Cross*.

The Story is this,

HELENA, the Mother of *Constantine* the Great, being admonish'd in a Dream to search for the Cross of Christ at *Jerusalem*, took a Journey thither with that Intent, and having employed Labourers to dig at *Golgotha*, they at last found three Crosses, which she presently concluded were the Crosses of our Saviour, and the two Thieves, who were crucified with him.

Being at a loss, however, to know which was Christ's Cross, she ordered them all to be applied to a dead Person, two of them, we are told had no effect, but the third rais'd the Carcase to Life, by which *Helena* was fully convinc'd that that was the Cross she look'd for.

M A Y.

When this Miracle was known, every Body was fond of having a Piece of it as a holy Relique; in-
somuch that in *Paulinus's* Time, who was Pupil to
St. Ambrose, and Bishop of *Nola*, in the year 420
there was more of the Reliques than there was of
the original Wood.

To account for which that Father tells us, it
was miraculously encreased.

Friday IV.

The CLOWN and the SNAKE. A FABLE.

AN honest dull Clown was so foolishly bold
As to take up a Snake almost starv'd in the
Cold,

And into his Bosom he clapp'd the poor Creature,
For he was 'ore stock'd with a deal of good Nature.
The Snake growing warm, shows his old ill Qua-
lity,

And stings poor *Stephen*, for his Hospitality.

The APPLICATION.

A Pow'r divine, had need to defend us,
From those that will hurt, when they seem to be-
friend us;

When th' Enemy's known, we know how to op-
pose 'em,

But nobody's safe from a Snake in his Bosom.

Saturday V.

ONE reproaching *Hiero* the Tyrant, with
having a stinking Breath, he blam'd his
Consort for not telling him of his Misfortune
before. Indeed, my Dear, said she, I imagin'd
that all Mens Breaths smelt as bad as yours.

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Sunday VI.

(Being the Third after EASTER.)

THIS Day was anciently dedicated to the Memory of St. *John* the Evangelist's miraculous Deliverance from the Persecution of *Domitian*; by whom he was put into a Cauldron of boiling Oil, at the *Porta Latina*, in the Presence of the Senate.

His Lord and Master, however, for whose sake he was thus inhumanly treated, succour'd him there; insomuch that he felt no harm, but came out rather more active and vigorous than before, by which means our Saviour vouchsafed him the Honour of Martyrdom, without his enduring the Torments of it.

Monday VII.

A Prudential MAXIM.

IN all thy Discourse take care to talk with Moderation.

In all thy Talk be Moderation had,
The mean is best, and all Extreams are bad.

Tuesday VIII.

SESOSTRIS, King of *Ægypt*, having caus'd four of his captive Kings, to draw his triumphal Chariot, instead of Horses, one of them kept his Eyes fix'd on the two foremost Wheels; which when *Sesostris* observ'd, he ask'd him what he found worthy of his Attention in that Motion? To which the royal Slave replied, The Mutability of all Things, soon up and soon down. *Sesostris*, reflecting on his artful Answer; set all his royal Slaves at Liberty.

M A Y.

Wednesday IX.

A Prudential MAXIM.

THE Love of Virtue is doubtless very laudable;
but Zeal, in a bad cause deserves Reproach.

To emulate what's good deserves Applause,
But Zeal is Evil, in an evil Cause.

Thursday X.

The Sick KITE and her MOTHER. A FABLE.

SAYS a languishing Kite, Mother, give over Tears
You'll do me more good, if you'll fall to your
Prayer's.

O Child, says the Mother, if that is the way,
The Gods will mind little, what e'er I can say:
Whene'er I would pray, I find my Tongue falter;
Alas! the Gods know I have robb'd all their Altars.

The APPLICATION.

Be grateful and use the kind Blessings of Heav'n,
To honour the Pow'r by which they were giv'n:
Deride not Religion, when healthy and well,
And then pray and flatter again when you're ill.

Friday XI.

RULE of LIFE.

ENVY not the good Success of thy Neigh-
bours; lest thou shouldst be thought worthy
of Reproof: The immortal Spirits harbour no
envious Thoughts of one another; for were there
the least Discord amongst them, Heav'n itself could
never subsist.

Saturday XII.

ANtigonus, hearing a Poet call him the Son
of Jupiter; my Valet de Chambre, replied
he

M A Y.

he with a Smile, that empties my Close-stool,
knows full well that I am but a Man.

Sunday XIII.

(Being the fourth after Easter.)

Of the Prophets.

TH E greatest part of the Kings of *Israel*, were abominably wicked, and addicted to Idolatry. There were a considerable Number of the Kings of *Judah* likewise, who followed their evil Example: Whereupon God sent several of his Prophets, both to the one and the other, in order to reclaim them, and bring them back again to his Service.

All such were call'd Prophets, as God had inspir'd with his holy Spirit, and to whom he had reveal'd the secret purposes of his divine Will; and that ever Blessed Spirit, which spake by the Prophets, was the Holy Ghost, the Lord and Giver of Life.

Thus *Moses*, *Samuel*, *David*, and *Solomon*, were Prophets; but that name was more peculiarly adapted to such as led an austere and solitary Life, as was the constant Practice of Multitudes, during the Division of the two Kingdoms

Of this sacred number *Elijah* was the most remarkable, who prevented the Rain from descending upon the Earth for three Years, and an half successively; and wrought many other surprizing Miracles; who at last, was snatch'd up into Heaven in a fiery Chariot, and is still living.

There were other Prophets whose sacred Writings have been transmitted to us; such as *Isaiah* and *Jeremiah*, who foretold that both *Samaria* and *Jerusalem* should be destroy'd; but that the latter should be rebuilt and re-establish'd. To these Predictions

M A Y.

dictions they added many more concerning the *Messiah*, which pointed out the particular Circumstances of his Birth, Life, Sufferings, Death, Resurrection, and coming in Glory to judge the World at the last Day,

They declar'd that God would enter into a new, and more compleat Covenant with his People, than the old one, and that he would bring back all the Nations of the Earth to his Service once more, and cause them to renounce their Idols.

Monday XIV.

RULE of LIFE.

ADDICT thy self to Temperance ; blush at a dishonest Action ; and bear no Malice.

Be always temperate : shameful Deeds eschue,
Chuse not with Mischief, Mischief to pursue.

Tuesday XV.

DIOGENES being ask'd, what Beast was most dangerous, in case he should bite one, replied, if you mean the Bite of a wild Beast, 'tis that of a *Slanderer* ; if of a tame one, 'tis that of the *Parasite*.

Wednesday XVI.

RULE of LIFE.

OPPRESS not, nor rack the Man who is poor and defenceless, tho' thy Demands may possibly be very just.

Exact not from a poor Man (tho' thy Right,
A Debt with Rigour to the utmost Mite.

Thurs-

M A Y:

Thursday XVII.

The BEE and the BEAR. A FABLE.

A Bee stung a Bear, and for the rash Action,
The Bear from the Hive wou'd demand Satisfaction,

While he rifles the House, a whole thousand fly out
And stung the poor Bear till they stung his Eye out.

The APPLICATION.

Put up small affronts, for if they won't content ye
Instead of one slight, you'll encounter with twenty.

Friday XVIII.

RULE of LIFE.

BE not over credulous, but suspend thy Judgment till thou hast a full View of the End proposed.

Trust not too rashly ; but thy Faith suspend,
Till thou hast certain Knowledge of the End.

Saturday XIX.

St. D U N S T A N

WAS of noble Extraction, and a near Relation of King *Athelstan*. He was, by his superior Knowledge in the Arts and Sciences, first look'd upon as a Conjuror, and then a Saint.

He was very honest and open, and never fear'd to reprove any of the Kings of the *West Saxons*, of whom he was Confessor to four successively.

There are too many idle Stories told of him, not worth the repeating.

He was first promoted by King *Edgar* to the Bishoprick of *Worcester*, soon after to *London*, and two Years after that to *Canterbury* ; where having acted

M A Y.

acted as Archbishop for 27 Years, he died on May the 19th, in the Year of our Lord 988.

Sunday XX.

Rogation Sunday.

ABOUT the middle of the fifth Century, one *Mamercus*, Bishop of *Vienna*, upon the prospect of some particular Calamities that threatened his Diocese, appointed that extraordinary Prayers and Supplications should be offer'd up with fasting to God, for averting those impendent Evils upon the three Days immediately preceeding the Day of our Lord's *Ascension*; from which Subplications (which the *Greeks* call *Litanies* but the *Latins* Rogations) these Days have ever since been call'd *Rogation Days*.

Monday XXI.

A Prudential Maxim.

SOFT Words turn away Wrath; but one angry Law suit brings on another.

Let Justice vindicate thy Goods or Life,
Soft Words are useful; Strife engenders Strife.

Tuesday XXII.

PAULUS *Æmilius* put away his Wife, who seem'd to be Mistress of all the Qualifications requisite to render herself belov'd. This *Divorce* was matter of Astonishment to all his Friends: But he show'd them his Shoe, and told them, this you see is artfully made, and seems to fit me perfectly well; but none of you see where it wrings me.

Wednesday XXIII.

A Prudential Maxim.

TIS much more agreeable to welcome a Guest with Sincerity, and Freedom, tho' the Fare be simple and homely, than to torture him with the Formalities of a splendid Entertainment.

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Thursday XXIV.

ASCENSION DAY.

O U R blessed Saviour, forty Days after his Resurrection, publickly ascended, with our human Nature, into Heaven, and presented it to God, who plac'd it at his own right Hand, and by the Reception of those first Fruits sanctified the whole Race of Mankind, as a thankful Acknowledgment of which great and mysterious Act of our Redemption, our Church hath from the beginning of Christianity, set apart this Day for its Commemoration.

Note, On this Day, 'tis customary for the Heads of all Parishes, to go their respective Circuits in procession, attended by their poor Boys, who with white Wands in their Hands, strike them against their several Parish-marks as they pass by them.

When this Ceremony is over, they refresh their poor Retinue, and then adjourn themselves to such places as they think proper, where an elegant Entertainment is prepar'd for them; but whether at their own Expence, or that of the Publick, I am at a loss to determine.

Note, This *Holy Thursday* is likewise a Festival at Court, as being the Anniversary of the Birthday of Prince George, (the eldest Son of his Royal Highness *Frederick Prince of Wales*,) who now enters into the thirteenth Year of his Age.

Friday XXV.

A Prudential MAXIM.

L E T not a Blockhead be promoted to any Place of Trust; none but wise Men should be chosen Magistrates.

Saturday XXVI.

St. *A U S T I N*

W A S sent by Pope *Gregory* the Great, to convert the *Saxons*, from whence he got the

M A Y.

the Name of *the Apostle of the English*. Whilst he was over here, he was made Archbishop of *Canterbury*, in the Year 596. After he had sat some time in that See, he died on the 26th of *May* in the Year 1610. In Commemoration of whose Decease, the *Romish* Church observe it as one of their Festivals.

Sunday XXVII.

(*Being the Sixth after Easter.*)

BEDE was born at *Yarrow*, in *Northumberland*, in the Year 673. and afterwards was well educated in *Greek* and *Latin* Studies; wherein he made a Proficiency beyond most of his Age. He was Author of several Philosophical and Mathematical Tracts; but his most valuable Performances is his Ecclesiastical History of the *Saxons*.

Being a *Monk* he studied in his Cell; and spent so many Hours there that some asserted, he never went out of it: But, be that as it will, 'tis certain he would not leave it for any Preferment at *Rome*, to which the Pope had often invited him. His Learning and Piety gain'd him the Name of the *Venerable Bede*.

Monday XXVIII.

DIOGENES one Day seeing a young hair-brain'd Fellow throwing Stones at a *Gibbet* said to him, I see thou art a promising Lad; I don't doubt but thou wilt hit the Mark at last.

Note, On this Day Term ends.

Tuesday XXIX.

THIS Day is observ'd by our Church in Remembrance of the happy Restoration of King *Charles* the II. to the Throne of *England* after a long Series of Trials and Afflictions, through

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J U N E.

the persecuting Spirit of those inhuman Wretches, who had murder'd his pious Father.

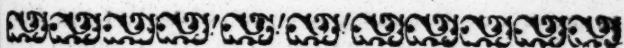
Wednesday XXX.

THIS Day is a Festival at Court, being the Anniversary of the Birth days of the Princess *Amelia*, and her Sister *Caroline*; at which Time the former enter'd into the Fortieth Year of her Age, and the other into the Thirty-eighth.

Thursday XXXI.

RULE of LIFE.

LET Reason go before every Enterprize, and Counsel before every Action.



J U N E hath xxxi Days.

Friday I.

N I C O M E D E

WAS Scholar to *St. Peter*, and was discover'd to be a Christian by his honourable Interment of one *Felicula*, a Martyr.

He was beaten to Death by leaden Plummets, for the Sake of his Religion, in the Reign of *Domitian*.

Saturday II.

Alexander the Great, once took a certain *Indian* Prisoner in his Wars, who was so skilful an Archer, that he could dart an Arrow thro' a Ring at considerable Distance. *Alexander* insisted on seeing Specimen of his Art. The *Indian* refus'd, and was order'd to be put to Death for his Obstinacy

J U N E.

and Perverseness. As he was going to the Place of Execution, an Officer ask'd him, what Reason he could have for not obliging his Majesty in so trivial an Affair? Why, said he, I have for a long Time left off the Practice of my Art; and I had rather die, than venture the Loss of my Reputation, if I should have mis'd my aim before so great a Prince. *Alexander* hearing of the *Indian's* high Spirit, not only set him at Liberty, but applauded him for his Intrepidity and Resolution.

Whit-Sunday III.

THE Feast of *Pentecost* was of great Eminency among the *Jews*, in Memory of the Laws being deliver'd on Mount *Sinai* at that Time: And of no less Note among the Christians, for the *Holy Ghost's* descending the very same Day upon the Apostles, and other Christians in the visible Appearance of fiery Tongues, and of those miraculous Powers that were then conferr'd upon them.

It was observ'd with the same respect to *Easter*, as the *Jewish Pentecost* was to their Passover; that is to say, just fifty Days afterwards.

It was call'd *Whit Sunday*, partly, because of those vast Diffusions of Light and Knowledge which were then shed upon the Apostles; and partly, from the white Garments which they that were baptiz'd, at this Time, put on.

A Prayer for the Day.

O GOD, who didst formerly, at the Feast of *Pentecost*, in a miraculous Manner, illuminate the Minds of the Apostles and first Christians, by the Descent of the *Holy Ghost* upon them; we beseech thee to afford us such Influences of the same Spirit, as may guide us into all Truth necessary for our Salvation; and to give us the Joy of the *Holy Ghost*, that we may always rejoice in his

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holy Comfort, through the Merits of *Jesus Christ*
our Saviour, &c. *Amen.*

Monday IV.

A little STORY.

AS two Men applied to *Themistocles* for his Daughter in Marriage; one of whom was a Coxcomb, but immensely rich; the other, though in mean Circumstances, a Man of Honesty and good Sense. He accordingly made choice of the latter for his Son-in-law; and said, to those who seem'd surpris'd at his Conduct, I value much more a Man without Riches, than Riches without a Man.

Tuesday V.

BONIFACE

WAS a *Saxon* Presbyter, born in *England*, and at first call'd *Winfrid*. He was sent a Missionary by Pope *Gregory II.* into *Germany*, where he converted several Countries, and from thence got the Name of the Apostle of *Germany*. He was made Bishop of *Mentz* in the Year 745. He was one of the most considerable Men of his Time, and was also a great Friend and Admirer of *Bede*. As he used his utmost Endeavours to carry on his Conversions in *Frisia*, he was barbarously murder'd, by the Populace near *Utrecht*, in the Year 755.

Wednesday VI.

RULE of LIFE.

PUT not thy Confidence in the Populace; for they are ever unstable, and as fickle as the Wind.

Place no Dependance on the vulgar Herd;

Th' unstable Vulgar in a Moment's stirr'd.

J U N E.

Thursday VII.

THE Emperor *Trajan's* Favourites, observing that his Majesty receiv'd every body, with what they imagin'd too great Familiarity, made bold to tell him, that he forgot the Dignity of his Person. "I will take care, said he, that my Subjects shall find in me such an Emperor, as I could wish to have one myself, were I a private Man."

Friday VIII.

RULE of LIFE.

BURY the Dead; and never suffer their Ashes to lie uncover'd; or expos'd to publick View, for such inhuman Practices are odious and abominable in the Sight of God.

Saturday IX:

A moral STORY.

A*Gathbocles* being (from a mean Fortune) advanc'd to the Royal Dignity, would be serv'd at Table with Earthen-ware: Being ask'd the Reason for such an Act of Condescension; "I hope, said he, that the Recollection of my being once a poor Potter, will check that Pride which the vain Pomp of Royalty might possibly raise in me."

Note. This is the Close of the Second Ember-Week.—See Saturday March 10.

Sunday X.

(Commonly call'd Trinity-Sunday.)

THIS Feast of the *Trinity* is but of late Date, and was not observ'd, till the *Arians* were spread over the World. As those *Hereticks*, however, had been very industrious in venting their Blasphemies, whereever they went, against this Divine

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J U N E.

Divine Mystery, our Church thought it convenient, that notwithstanding the *Blessed Trinity* was daily commemorated in all its public Offices of Devotion; yet it should be the more solemn Subject of one particular Day's Meditation.

It was made an establish'd Feast in the Year 1305, by *Benedict XIIII.*

Monday XI.

St. *BARNABAS*

WAS of *Jewish* Extraction, tho' born in the Island of *Cyprus*, being a Descendant of the House of *Levi*. He was sent to *Jerusalem* to compleat his Studies in the *Jewish* Law, under the Tuition of *Gamaliel*. Some say, he was One of the Seventy Disciples sent out to preach by our Saviour. But be that as it will, he readily complied with that Injunction of the Apostles, for throwing all their Substance into one common Bank, for the better Propagation of the Gospel.

His first Settlement was at *Antioch*, where his Ministry met with great Success. From thence he went to *Tarsus*, in order to prevail on St. *Paul* to be his Fellow-Labourer at *Antioch*, who complied with his Request, and there made many Converts. Some Time afterwards they were separated, in order to preach the Gospel to the *Gentiles* at a remote Distance. He planted several Churches in *Asia Minor*, and after that establish'd the Gospel in *Cyprus*, his Native Country. From thence he sail'd into *Italy*, and planted Christianity at *Milan*, but was not suffer'd to go to *Rome*, all *Jews* being prohibited, by an Edict of *Claudius*, to come into that City.

A Prayer for the Day.

O Lord, the Almighty God, whose holy Spirit did endow the Apostle *Barnabas* with such supernatural Gifts, as made the Heathens confess,

J U N E.

that there was a divine Power inherent in him ; we beseech thee to afford us a Share of the Diversity of Gifts of thy holy Spirit, so far forth as thou shalt judge necessary for our Salvation ; and give us Grace likewise to make use of those Talents, which thou hast imparted to us : All which we ask for the Sake of *Jesus Christ* our Lord. *Amen.*

Note, This Day is a Festival at Court, on Account of its being the Inauguration-Day of his present Majesty King *George* the Second.

Tuesday XII.

The IMPARTIAL JUDGE.

AL *ALEXANDER* sitting on the Judgment-Seat to decide Criminal Causes, kept always one of his Ears stopt, while the Accuser was pleading ; and being ask'd the Reason ; I keep, said he, the other Ear unprejudic'd, in order to hear the Party accused.

Wednesday XIII.

A Prudential MAXIM.

MANGLE not, nor dissect a breathless Carcase ; for the Dead, we hope, will soon arise, and their Souls be immortal.

Thursday XIV.

The Elephant and the Bookseller. A FABLE.

AN *Elephant*, in Days of Yore,
(So *Pliny* says) on Books would pore ;
Visit the Shops ; learn'd Volumes spread ;
And make Remarks on what he read.

A Bookseller, who heard him speak,
And with just Accent mouthe the *Greek*,
Address him thus :—Exert your Skill
Against Mankind ;—I'll pay you well. —

No,

J U N E.

No, Sir, Let Man commence the Fray ;
“ Envy’s a sharper Spur than Pay.”

The APPLICATION.

Merit always meets with Opposition.

Friday XV.

A Prudential MAXIM.

THE Breath of Man is God’s own Image, sent
From Heav’n, and for a Time to Mortals lent ;
Our Bodies are of Earth, and therefore must
Soon be dissolv’d, and moulder into Dust :
But Souls releas’d, to pristine Seats repair,
Borne on the Pinions of the floating Air.

Saturday XVI.

M *Arcus Aurelius* said to one, who endeavoured
to prevail on his Son, not to weep as he
did for the Loss of his Tutor. Pray, said he, suffer
my Son to be a *Man* before he be an *Emperor*.

Sunday XVII.

(Being the first Sunday after Trinity.)

St. ALBAN

WAS the first Christian Martyr in this Island,
about the Middle of the third Century.
He was converted to Christianity by one *Amphialus*,
a Priest of *Caerleon* in *Wales*, who flying from Per-
secution into *England*, was hospitably entertain’d
by St. *Alban* at *Verulam*, in *Hertfordshire*, now
call’d from him St. *Albans*. But a strict Search
being soon after made for *Amphialus*, St. *Alban*
contrived his Escape ; which the *Pagans* highly
resenting, they summon’d him to do Sacrifice to
their Idols, which he refus’d, and thereupon they
first most miserably tortured him, and afterwards
put him to Death.

Mon:

No,

J U N E.
Monday XVIII.
RULE of LIFE.

BE not too anxious after Riches ; since this Life is but of short Duration ; and Wealth and Pomp are of no Avail in the gloomy Grave ; where the meanest Beggar, and the most potent Monarch are on a Level.

Tuesday XIX.

THE Ambassadors, which the *Athenians* had sent to *Philip*, being returned Home, gave great Commendations of that Prince, as being very comely, eloquent, and able to drink a large Quantity without being disguised. Those Qualifications, said *Demosthenes*, are no Ways worthy of a King. The first of those Advantages is peculiar to the female Sex ; the second to Rhetoricians ; and the last to any Sponge how despicable soever.

Wednesday XX.

EDWARD, King of the *West-Saxons*, being barbarously murder'd by his Mother-in-Law, was first buried at *Warham*, without any Solemnity ; but after three Years, was carried by Duke *Alfred* to the Minister of *Shaftsbury*, by whom he was interr'd there with great Pomp. To the Memory of which the 20th of *June* has been since dedicated.

Thursday XXI.

The WOLF and the LAMB. A FABLE.

AS once a *Wolf* his Thirst allay'd,
At a cool Spring, a *Lamb* assay'd
To Taste at Distance of the Stream ;
Nor thought it would Presumption seem.
But *Isgrim*, with Resentment, said,
Who's that disturbs the Fountain Head ?
In vain the *Lamb*, Not Guilty pleads,
And Right or Wrong, that instant bleeds.

The APPLICATION.

Thus Tyrants keep the World in awe ;
Their boundless Will is all their Law.

Fri.

J U N E.
Friday XXII.

RULE of LIFE.

BE not too much dejected, when Fortune frowns ; nor too much exalted, if she smiles ; for she's a fair, but fickle Mistress.

Saturday XXIII.

ONE of *Agesslaus's* Friends, having observ'd him playing with his Children, and riding on a Hobby-horse to amuse them ; seem'd surpris'd at his Conduct, as being beneath the Dignity of One so highly valu'd ; but his Majesty, with a Smile, reply'd ; Say not one Word of what thou hast seen to Day, till thou hast Children of thy own.

Sunday XXIV.

St. JOHN the BAPTIST.

THIS St. *John*, who was a great Prophet, was the Son of *Zacharias* the Priest, and of *Elizabeth*, a near Relation of the Blessed Virgin *Mary*. He dwelt in the Wilderness, and led a more abstemious Life than any of the Ancients. He preach'd there the Baptism of Repentance ; the Kingdom of Heaven being, as he said, near at Hand. He baptis'd in the River *Jordan* all such as follow'd him, and adher'd to his Doctrine ; that is to say, he plung'd them into the Waters thereof for the Remission of their Sins, in like Manner as the *Jews* of old were wash'd for their Purification, according to the Law ; from whence he was call'd the *Baptist*. The *Jews* would fain have acknowledged him to be the *Messiah* ; but he openly and ingenuously declar'd to them, that he was not ; and that he was only his Fore-runner.

Jesus suffer'd himself to be baptis'd by this *John*, in the River *Jordan* ; by which Act of Humility

J U N E.

mility and Condescension, he conferr'd a supernatural Virtue on that sacred Institution.

A Prayer for the Day.

O All Powerful God, by whose All-wise Providence, *John the Baptist*, was miraculously born of aged Parents, and who was likewise sent to prepare the Way to the Gospel, by preaching the Doctrine of Repentance; give us Grace so to copy after his most excellent Rules, that we may heartily repent of all our Sins, and be enabled whenever call'd, to declare the Truth boldly, and rebuke Sin without Fear, even in the most illustrious Persons; nay farther, to lay down our Lives for Righteousness Sake; and this we beg for *Jesus Christ's* Sake. *Amen.*

Monday XXV.

A Prudential MAXIM.

WE are sure of Nothing till we have it; many Things happen between the Cup and the Lip. — Let Discretion be your Guide; comply with the Humours of Mankind; for 'tis hard Labour at least, if not Folly, to row against Wind and Tide.

Tuesday XXVI.

The POWER of Gold.

PHILIP King of *Macedon*, proposing to make himself Master of a very strong Citadel, was informed by his Spies, that an Attempt to take it would prove impracticable; for there was no Way to get at it. Is the Way to it so difficult, said he, that a Mule laden with Gold and Silver cannot get thither? Not so difficult neither, they said. Why then says he, I find it is not impregnable.

Wednesday XXVII.

NEVER despair of Success in Time, notwithstanding you have met with a long and uninter-

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uninterrupted Series of Misfortunes ; for after a Storm, comes a Calm.

Thursday XXVIII.

The Fox and the MASK. A FABLE.

THE Fox an Actor's Vizard found,
And peer'd, and felt, and turn'd it round ;
Then threw it in Contempt away,
And thus old *Phædurs* heard him say ;
What noble Part can'st thou sustain,
Thou spurious Head without a Brain ?

The APPLICATION.

Beauty 'tis true, attracts our Eyes ;
But worthless Beauty all despise.

Friday XXIX.

St. PETER and St. PAUL.

AS we have given a particular Account of St. *Paul*, in regard to his Conversion, on the 25th of *January* last, we shall, to prevent any needless Repetitions, refer our little Readers to that Lesson.

As to St. *Peter*, he was born at *Bethsaida*, a small Town in *Galilee*, and by Profession was a Fisherman. He was elder Brother, as 'tis thought to St. *Andrew* ; tho' the Roman Catholics for very important Reasons deny that Assertion. He was possess'd, 'tis true, of such eminent Qualifications as distinguish'd him from the Rest of the Apostles ; but that did not (as they would have it) give him a Supremacy over them. He was the first Apostle that publicly acknowledg'd our Blessed Saviour's Divinity ; for which Reason our Lord promis'd, that he would build his Church on that Rock. He was a zealous Defender of his Master's Right, and in his Defence drew his Sword, and cut off *Malchus's* Ear ; that Warmth, however, was shamefully eclips'd when he denied his Master thrice.

After

J U N E.

After our Saviour's Ascension, he, by one Sermon, converted no less than three thousand Souls. He was afterwards sent to *Samaria*, where his Ministry met with great Success. He extended the Gospel in short, far and wide; and at last, he and *Paul* resided at *Rome*.

When they had jointly preach'd there some Time, their Ministry was greatly interrupted by the diabolical Arts of one *Simon*, a Magician; but as he had told the Populace, that they should see him fly in a Chariot through the Air, he made the Attempt with the utmost Assurance; but, by the joint Prayers of these two Saints, his Art fail'd him, and when mounted on high, he dropp'd down at once, and by the Shock of the Fall broke his Hip, and became by that Means the Object of universal Contempt.

This was the Cause, as we are told, of St. *Peter's* being thrown into Prison at *Rome*, and of his Martyrdom. For *Nero* resenting *Simon's* Disgrace (as conscious, 'twas owing in a great Measure to his Opposition) first order'd *Peter* to be scourg'd, and afterwards to be crucify'd on the Hill, call'd *Janiculus*; but as he requested to be fasten'd to the Cross, with his Head downwards, thinking himself unworthy to die in the same Manner as his Master, he was executed in that Posture accordingly.

A Prayer for the Day.

O All Powerful God, who by thy Son *Jesus Christ*, didst convey to thy Apostle St. *Peter*, many excellent Gifts, and directed him particularly to feed thy Sheep; we beseech thee, that thy good Providence would so order it, that all Bishops and inferior Pastors may diligently preach thy holy Word, and the People practise what they preach, and, that Both at the Resurrection, may receive

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receive a Crown of Glory. And this we beg for
Jesus Christ his Sake. *Amen.*

Saturday XXX.

DIONYSIUS, Tyrant of *Syracuse*, being inform'd, that one of his Subjects had buried a Treasure in the Earth, commanded him upon Pain of Death, to produce it forthwith. The *Syracusan* readily obey'd, and brought him Part, reserving a Moiety artfully for his future Use. Soon after he withdrew into another City, and lived there to all outward Appearance, in more Plenty than ever he did before. *Dionysius* being inform'd of his Conduct; instead of making a second Demand, restor'd what he had taken away: For now, said he, since he knows how to make use of his Riches, he deserves to enjoy them.



J U L Y hath xxxi Days.

Sunday I.

(*Being the Third after TRINITY.*)

Of the Babylonish Captivity.

THE Kings of *Israel*, and *Judah*, regarded not either the Reprimands or Exhortations of the prophets; but persecuted and destroyed most of them after a very barbarous and inhuman Manner. God, however, suffer'd them with Patience, to go on in their Iniquities, and waited a long Time for their Repentance; but at last put his Menaces in Execution.

The Kingdom of *Samaria* was destroy'd accordingly, and the ten Tribes were dispers'd, and oblig'd to fly for Refuge into remote Countries, from whence they never returned.

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J U L Y.

Nebuchadnezzar, King of *Babylon*, afterwards destroy'd *Jerusalem*, set the Temple on Fire, and led the People into Captivity.

Babylon was at that Time the most flourishing City in the Universe, but over-run with Idolatry, Superstition, and all Manner of Immorality and Prophaneness.

The *Jews*, however, strictly adher'd to the Laws of *Moses*. Moreover, at that Time, there were some Men amongst them, remarkable for their Sanctity, and in particular *Daniel*, who, though a Courtier, and a Prime Minister, led a blameless and holy Life; and God Almighty was graciously pleased to reveal the most important Secrets to him.

Shadrach, *Mesbach*, and *Abednego*, who had been brought up with him, and were his constant Companions, refused with undaunted Courage and Resolution, to worship a large golden Image, which *Nebuchadnezzar* had set up, and were order'd thereupon to be cast into a fiery Furnace, but the Lord preserved them; insomuch, that the raging Flames had no Influence over them.

Then *Nebuchadnezzar* gave Glory to God, who thus began to make his Power known amongst the *Gentiles*.

Monday II.

• The Visitation of the Blessed Virgin MARY.

POPE *Woban*, was the first that instituted a Feast to the Memory of that famous Journey which the Mother of our Lord took into the Mountains of *Judea*, to visit the Mother of *St. John the Baptist*; that by this Means, the Intercession of the Blessed Virgin might be obtain'd for the Removal of such Schisms and Divisions, which had been fomented before by the *French* and *Italian* Factions.

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JULY. Tuesday III.

The PEACOCK and CRANE. A FABLE.

A Peacock of his Feathers vain,
Upbraids, in homely Dress, a Crane.
"Your Plumes, replies the Crane, are fine;
"But not so useful, Sir, as mine.
"You only over Houses fly;
"I, like the Eagle, mount the Sky.

The APPLICATION.

Pride is a very silly Vice, and odious both to God and Man.

Wednesday IV.

ST. Martin was born in *Pannonia*, and after he had led for some Time the Life of a Soldier, he took Orders, and was made Bishop of *Tours* in *France*. He was very industrious in breaking down the Heathen Images and Altars that were standing in his Time. He died in the Year 400, after he had sat Bishop twenty-six Years.

The French had so high an Esteem for his Memory, that they carried his Helmet with them into their Wars, either as an Ensign to animate the Soldiers, or else as a Charm to procure them Victory.

Thursday V.

The HAWKS and the PIGEONS. A FABLE.

THE Hawks in a long civil War had contended;
By Means of the Pigeons the Matter is ended:
The Quarrel no sooner among the Hawks ceases,
But they fall on the Pigeons, and tear 'em to Pieces.

The APPLICATION.

Good Nature should ne'er indiscreetly be shown;
Many pacify Quarrels, and make them their own.

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Friday VI.

A Prudential MAXIM.

TH O' God Almighty has been pleased to bestow on all his Creatures some Arms or other for their Defence ; to the Birds, for Instance, Wings ; to the Lions, Strength ; Horns to the Bulls ; and Stings to the Bees ; yet to Man he has given Wisdom, a more excellent, and noble Weapon, than a two edg'd Sword.

Saturday VII.

THOMAS à BECKET

WA S Son to a common Tradesman in *London*, and his Mother was a *Syrian*. As he had been brought up to the Law, King *Henry II.* made him Lord High Chancellor, and afterwards Archbishop of *Canterbury* ; but after he was thus advanced, he affected to be independent on the Court on all Occasions ; which ungrateful Proceedings exasperated his Majesty to the last Degree ; inso-much, that he had him impeached of High-Treason.

Thomas, however, appealed to the Pope, who espoused his Cause ; which so enraged the King, that he threatned to join with the Pope's most inveterate Enemies, in order to dethrone him : That Quarrel however, being at last reconciled, *Thomas* return'd to his See, after seven Years Exile. His Majesty, not long after his Return, hearing Complaints of the Archbishop's Conduct, was determin'd to find some Persons, who should satiate his Revenge on the High Priest. Where-upon four of his Majesty's Domesticks set out directly for *Canterbury*, where they dash'd out *Thomas's* Brains with Bludgeons, at the Altar, where he was saying Vespers.

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This Murder was committed on the 29th of December. Upon this, the Pope excommunicated Henry: but as he openly declar'd he was innocent of his Death, upon due Submission, he was absolved by two of his Holiness's Legates.

As an Atonement, however, the King went a Pilgrimage to *Thomas's Tomb*, and there did public Penance.

Sunday VIII.

(Being the Fourth after TRINITY.)

Of the State of the Jews after their Captivity.

BABYLON was taken by *Cyrus*, King of *Persia*, who set the *Jews* at Liberty, and gave them free Leave, not only to return to their native Country, but to rebuild the Temple, and City of *Jerusalem*.

Alexander the Great soon after rose up against them, and made the greatest Part of the World subservient to the *Grecian* Monarchy. Though the *Jews* were interspers'd amongst the *Gentiles*, yet they strictly preserv'd the Practice of their own Religion, and sunk no more into Idol Worship after their Captivity.

The Knowledge of the true God began by Degrees to be established amongst the Heathen Nations. There were still, however, some Kings who persecuted the *Jews*, in order to make them renounce their holy Law, and adhere to Idols.

The celebrated *Antiochus*, King of *Syria*, took *Jerusalem*, profan'd the Temple, and put a Stop to all their Sacrifices and Oblations.

At that Time, there were several brave Men amongst the *Jews*, who suffer'd the most exquisite Torments and Death itself, with undaunted Courage and Resolution.

JULY.

Judas Maccabeus, however, and his Brethren took up Arms in Defence of their Laws and Liberties, and by God's special Assistance, deliver'd his People from their State of Bondage.

The Government continu'd a while in the Family of the *Maccabees*, and some of them were Kings. In process of Time, however, they were destroy'd by the *Romans*, who made themselves Masters of the Universe : All which several Revolutions were foretold by the *Prophets*.

Monday IX.

A Prudential MAXIM.

AVOID all vain glorious and affected Boastings : Set a Guard upon the Door of your Lips ; and when you speak, let your Words be modest.

Tuesday X.

PHILIP, King of *Macedon*, being a Hostage at *Thebes*, one *Philo*, a native of that City receiv'd him into his House, and entertain'd him in the most courteous manner.

Some time after, that Prince was determin'd to make his friend some grateful Acknowledgment for his past Favours, by proper Presents.

Philo, however, actually refusing to accept of any Returns ; O *Philo*, said the Royal *Macedonian*, do not rob me at this time of the Honour which I have hitherto preserv'd, of having never been overcome in point of Benevolence or Benefactions.

Wednesday XI.

A Prudential Maxim.

SAVE not the Wicked from their just Desert ; Shun their Contagion ; from their Steps depart. For they who live with Knaves great Hazards run Of being jointly in their Crimes undone.

Thurs

JULY.

Thursday XII.

The Spaniel, and the Camelion. A Fable.

A *Spaniel*, very pert and gay,
Steps out to take the Air one Day ;
And as he round the Meadow flies,
On a *Camelion* casts his Eyes.

Lord ! Sir, says he, that Shape, that Mien,
Should no where but at Court be seen.
A Courtier's Life long since I try'd,
Like you I flatter'd, fawn'd, and ly'd.

The APPLICATION.

Lying's an odious, sneaking Vice,
And the sure Mark of Cowardice.

Friday XIII.

A Prudential Maxim.

GIVE no Encouragement or Countenance to
a secret Fraud, nor partake of the Profits
arising from it ; for he that receives a Purse when
he knows it to be stolen, is as great a Villain, as
he that cuts it.

Saturday XIV.

THE Emperor *Titus*, remembering once at
Supper, that during the Day past, he had
confer'd no single Favour on any of his Subjects ;
bemoan'd himself, and told his Friends, with
no small Reluctance, that he had absolutely lost
that Day.

Sunday XV.

St. SWITHIN, (*being the Fifth after Trinity.*)

WAS first a *Monk*, and afterwards a *Prior* of
the Convent in *Winchester*, upon the Death
of *Helinstan*, Bishop of that See. By the Favour of
King *Ethelwolph*, he was promoted to succeed him
in that Bishoprick A. D. 852. and continued in
it eleven Years to his Death.

He

JULY.

He would not be buried within the Church, as the Bishops then generally were, but in the Church-Yard. There was a Chappel built over his Grave and a solemn Translation made in Honour of him, which in the Popish Times was celebrated on the 15th of *July*.

Monday XVI.

A Prudential Maxim.

IDLENESS is the Rust of the Mind, and the Inlet to all Misfortunes. If therefore the Sluggard would but go to the *Ant* or the *Bee* for Instruction, he would soon learn to live, not only above Contempt, but with Comfort and Credit, let his Station or Employment be ever so mean.

Tuesday XVII.

AT H E N O D O R U S, the Philosopher, having prevail'd on *Cæsar Augustus*, to grant him leave to withdraw from Court on account of his old Age, gave his Master the following important Piece of Advice for his future Conduct before his Departure. Sire, said he, whenever you find yourself in a Passion, never follow the Suggestions of it, till you have repeated the *Alphabet* distinctly over; thereby intimating, that by giving himself Time to cool, he would be less liable to be guilty of any Act of Indiscretion.

Wednesday XVIII.

RULE of LIFE.

LET your first Duty be to adore God according to the Laws of your Country.

II.

Have a Religious regard to all your Vows, and solemn Protestations.

Thursday XIX.

The MONKEY and her CUB. A FABLE.

A Monkey, with parental Care,
Dress'd up her Darling, Infant Heir;

With

J U L Y.

With Transport gaz'd upon its Face,
And kill'd it with a close Embrace.

The APPLICATION.

Hence let fond Mothers know, the Child
That is indulg'd too much is spoil'd.

Note, On this Day, the Dog-Days begin; so
call'd from the Dog Star rising with the Sun.

Friday XX.

MARGARET was born at *Antioch*, being the
Daughter of an Heathen Priest. *Olybius*,
President of the *East*, under the *Romans*, had an
Inclination to marry her; but finding she was a
Christian, deferr'd it till he could persuade her to
renounce her Religion. But not being able to ac-
complish his Design, he first put her to unmerciful
Torments, and afterwards beheaded her.

She has the same Office amongst the *Papists*, as
Lucina has among the *Heathens*; viz. to assist
Women in Labour: Her Holy-day is very ancient,
not only in the *Roman*, but the *Greek Church*, who
celebrate her Memory under the name of *Marina*.

She suffer'd in the Year 278.

Saturday XXI.

IT was a Saying of *Diogenes*, that in order to a
Man's attaining to Perfection, it was absolutely
necessary, that he should either have very faithful
Friends, or implacable Enemies; because he would
be made sensible of his ill Conduct either by the
Admonitions of the One, or the Investives of the
Other.

Sunday XXII.

BY the first common Prayer Book of King
Edward VI. the 22d of *July*, was dedicated
to the Memory of *St. Mary Magdalene*.

In the Service of the Day, the 10 first
Verses of the 31st of the *Proverbs* was ap-
pointed

J U L Y.

pointed for the Epistle; and the latter part of the 7th Chapter of St. *Luke* for the Gospel. Our Reformers, however, being dubious, whether the Woman mention'd in that Portion of Scripture, was this *Mary Magdalene* or not, they thought it proper to discontinue the Festival.

Monday XXIII.

ALEXANDER the Great, being wounded in Battle by an Arrow, said to some of his Parasites that stood round about him: You all of you call me *Immortal*, and the Son of *Jove*: But what do ye think of me now? Does not this Wound give you all the Lye? This Blood that runs from me, I am very sensible, is of the same Colour with that of the meanest of my Soldiers, and reminds me that I am but a Man.

Tuesday XXIV.

RULE of LIFE.

WITH lowly Duty to thy Parents bow;
And Grace and Favour to thy Kindred show;
For what concerns the rest of Human kind,
Chuse out the Man to Virtue best inclin'd,
Him to thy Arms receive, him to thy Bosom bind. }
Possess'd of such a Friend, preserve him still;
Nor thwart his Counsels with thy stubborn Will:
Pliant to all his Admonitions prove,
And yield to all his Offices of Love.
Him from thy Heart so true, so justly dear,
Let no rash Word, nor slight Offences tear.
Bear all thou can'st, still with his Failings strive,
And to the utmost still, and still forgive.

Wednesday XXV.

ON this Day is commemorated St. *James* the Great, or the Elder. This Apostle was one of the Sons of *Zebedee*, and Brother of St. *John*; his Mother's Name was *Mary*, otherwise call'd *Salome*.

J U L Y.

Salome, a Kinswoman of the Blessed Virgin. Some have conjectur'd, that after our Saviour's Ascension, he went to *Spain*, and preach'd there with great Success; upon which Account he is acknowledg'd the tutelar Saint of the *Spanish* Nation.

This Story, however, is not very probable; since it does not appear, that our Apostle ever stirr'd out of *Judea* during his Life; since he underwent Martyrdom there very early; for he was kill'd by *Herod*, in the 2d Year of *Claudius*, about eight Years after *Christ's* Ascension.

A Prayer for the Day.

O Merciful God, we beseech thee grant to us thy humble Servants, that as *St. James* left his Ship and his Father to follow our Blessed Saviour, when he was call'd to the Apostleship; so we, forsaking all our corrupt Affections, may with a like Readiness, follow the Rule which thy Holy Gospel hath prescrib'd; and this we beg for the Sake of *Jesus Christ* our Lord. *Amen.*

Thursday XXVI.

St. ANN

WAS the Mother of the Blessed Virgin *Mary*, and the Wife of *Joachim*, her Father.

Nicephorus gives us the sacred Chronology as follows: There were three Sisters of *Bethlehem*, Daughters of *Matthan* the Priest, and *Mary* his Wife, under the Reign of *Cleopatra*, and *Caspares*, King of *Persia*, before the Reign of *Herod*, the Son of *Antipater*: The eldest was *Mary*, the second was *Sobe*, and the youngest's Name was *Ann*. The Eldest being married in *Bethlehem*, had a Daughter, call'd *Salome*, the Midwife; *Sobe* married there likewise, and was the Mother of *Elizabeth*; and the last married in *Galilee*, and brought forth *Mary* the Mother of *Christ*.

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JULY.
Friday XXVII.

RULE of LIFE.

LISTEN with due Attention to the Admonition of your Friends.

Saturday XXVIII.

THE Emperor *Augustus*, being at the Point of Death, address'd himself to his Friends, who stood weeping round about him. Have I not, think you, acted my Part on the Stage of the World tolerably well? And as they unanimously allow'd, that no Man's Life could ever be more illustrious, or better conducted than his had been; "Why then, said he, if so, my Friends, farewell, and give me your *Plaudite*;" alluding to the customary Applause that was given to an Actor, when the Curtain fell.

Sunday XXIX.

(Being the Seventh after TRINITY.)

A Religious Reflection against Infidelity.

IT was a good Counsel given to the *Athenians*, to be certain that King *Philip* was dead, before they express'd their Joy at the Report of it, lest they might find him alive to revenge their hasty Triumph.

The like Advice may be proper to all Unbelievers; let them be sure that there is no God, before they presume to defy him, lest they find him at last to assert his Being to their utter Ruin and Destruction.

Monday XXX.

RULE of LIFE.

DO not an ill Thing either in Company or alone; but of all respect yourself first; that is, first pay that Duty to your Self, your Honour, and your Conscience; nor let any foreign Regard make you deviate from this Path.

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AUGUST.

Tuesday XXXI.

THIS Day is a Festival at Court, as being the Anniversary of the Birth-day of the Princess *Augusta*, who enters into the fourteenth Year of her Age.



AUGUST hath xxxi Days.

Wednesday I.

THIS Day, in the *Roman Church*, is generally known by the Name of *St. PETER in the Fetters*, being the Day of the Commemoration of *St. Peter's Imprisonment*.

The Reason of its being call'd *Lammas Day*, some think, was a fond Conceit the Popish People had, that *St. Peter* was Patron of the *Lambs*, from our Saviour's Words to him, *Feed my Lambs*. Upon which Account they imagin'd the Mass of this Day beneficial to make their Lambs thrive.

Others, however, give a more rational Account of it, and derive the Term from an old *Saxon Word*, denoting *Loaf-Mass*; it having been the Custom of the *Saxons* to offer, on that Day, an Oblation of Loaves made of new Wheat, as the First-Fruits of their new Corn.

Thursday II.

The Hare and many Friends. A FABLE.

A Hare, below'd by all the Train,
Who hunt the Wood, or graze the Plain,
Was close pursu'd.—The Horse she met,
Oh! save me from impending Fate!
Excuse me, *Puss*, says he, you'll find
Many, much abler, Friends behind.

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To

AUGUST.

To many more poor *Puff* apply'd,
But all, with Complaisance, deny'd.

The APPLICATION.

Friendship, like Love, we seldom find
Sincere, unless to One confin'd.

Friday III.

RULE of LIFE,

LET Justice o'er thy Word, and Deed, preside,
And Reason o'er thy meanest Actions guide.
For know, that Death is Man's appointed Doom;
Know, that the Day of Great Account will come,
When thy past Life shall strictly be survey'd,
Each Word, each Deed, be in the Balance laid,
And all the Good, and all the Ill, most justly be }
repaid.

Saturday IV.

WHEN a Messenger was sent to *Socrates* the
Philosopher, to acquaint him, that the *Athe-*
nians had pronounc'd Sentence of Death upon him.
He very calmly told him, that Nature had long since
condemn'd them to suffer the same Punishment as
well as himself.

Sunday V.

(Being the Eighth after *Trinity*.)

Religious Reflections against Infidelity.

I. **C**ICERO says, he can hardly think, that Man
to be in his right Mind who is destitute of
Religion.

II. They lye, says *Seneca*, who say, that they
believe there is no God. Tho' they may profess
this somewhat confidently in the Day Time, and
when they are in Company; yet in the Night, and
when alone, they have doubtful Thoughts about it.

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AUGUST.

Monday VI.

THE Festival of our Lord's *Transfiguration*, on the Mount, is very ancient.

In the Church of *Rome*, indeed, it is but of late standing, being instituted by Pope *Calixtus*, in the Year 1455. but in the *Greek Church* it was observed long before.

Tuesday VII.

THE seventh of *August* was formerly dedicated to the Memory of *Afra*, a Courtezán of *Crete*; who being converted to Christianity by *Narcissus*, Bishop of *Jerusalem*, suffer'd Martyrdom, and was commemorated on this Day. How it came afterwards to be dedicated to the Name of *Jesus*, Historians are at a Loss to determine.

Wednesday VIII.

RULE of LIFE.

OF all the Sorrows that attend Mankind,
With Patience bear the Lot to thee assign'd;
Nor think it *Chance*, nor murmur at the Load;
For know what Man calls *Fortune*, is from God.
In what thou may'st from Wisdom seek Relief,
And let her healing Hand assuage thy Grief;
Yet still, whate'er thy righteous Doom ordains,
What cause soever multiplies thy Pains,
Let not those Pains, as Ills, be understood,
For God delights not to afflict the Good.

Thursday IX.

INTREPIDITY.

WHEN King *Philip* came with his Army into the *Peloponnesus*, one told *Damidas*, that, if the *Lacedemonians* did not make immediate Peace with him, they would be very great Sufferers. Thou Coward, said he, what can those Men suffer, who are not afraid of Death?

AUGUST.

Friday X.

ST. *Lawrence* was by Birth a *Spaniard*, and Treasurer of the Church of *Rome*, being Deacon to *Sixtus* the Pope about the Year 259.

When his Bishop was hauled, as it were, to Pieces by the Soldiers of *Valerian* the Emperor, *St. Lawrence* would not leave him; but follow'd him to the Place of Execution.

Soon after, the common *Pagans* took an Opportunity to censure him for not delivering up the Church-Treasure, which they imagin'd was in his Custody. Whereupon he was laid upon a Gridiron, and broil'd over a Fire; at which Time he behav'd with so much Courage and Resolution, as to cry out to his Tormentors, that he was rather comforted than tormented; bidding them, withal, turn him on the other Side, for that was broil'd enough.

His Martyrdom was so much esteem'd in After-times, that *Pulcheria*, the Empress, built a Temple to his Honour, which was either rebuilt, or at least considerably enlarg'd by *Justinian*. Here the Gridiron, on which he was broil'd, was deposited, where the too credulous *St. Gregory* assures us, that it became famous for many Miracles.

Saturday XI.

The Shepherd and the Philosopher. A FABLE.

LONG liv'd a Swain in high Renown,
For Wisdom far remote from Town;
Say, cry'd a hoary *Sage*, from whence
Thy Judgment and superior Sense?
Hast thou with Books familiar been?
Or hast thou study'd Arts or Men?
With modest Air the Swain reply'd,
Nature alone has been my Guide.

The APPLICATION.

The Laws of Nature well pursu'd,
Will make Men wise as well as good.

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AUGUST.

Sunday XII.

(Being the Ninth after *Trinity*.)

A Religious Reflection against Infidelity.

TIS an Observation of *Cicero's*, that no Kind of Men are more afraid of God, than such as pretend not to believe his Being. These are the Men, who, above all others, are most liable to be affected with a Tremor and dreadful Apprehensions, especially in the Time of Sickness and the Approaches of Death.

Monday XIII.

A *Painter*, producing one Day, to some of his Brother Professors, a Piece of his but very indifferently perform'd, boasted much of his having finish'd it in a few Days. Friend, said *Apelles*, you need not have told us that Circumstance, the Picture it self plainly shews, that what you assert is very true.

Tuesday XIV.

RULE of LIFE.

THE Reasoning Arts to various Ends apply'd,
Is oft a sure, but oft an erring Guide;
Thy Judgment, therefore, sound and cool preserve,
Nor lightly from thy Resolution swerve;
The dazzling Pomp of Words does oft deceive,
And sweet Persuasion wins the Easy to believe.

Wednesday XV.

A *DR IAN*, the Emperor, ask'd *Epiætetus* why the Goddess *Venus* was represented, by Painters and Sculptors, perfectly naked. Because, said the Philosopher, she strips all such of every thing they have, as are too fond of her illegal Caresses.

Thursday XVI.

The Miser and Plutus. A FABLE.

THE *Miser* starts, and trembling stares,
Wak'd with imaginary Fears.

AUGUST.

Soon Qualms arise; with anxious Pain,
He thinks on his ill-gotten Gain.

For thee, he cries, accurs'd Gold,
My Honour's lost, my Virtue sold.—

Plutus appears.—Why thus abus'd?

Thus curst?—Thus falsely, Sir, accus'd?

“ Know, Riches, on the Good bestow'd,

“ Are Blessings worthy of a God.

Friday XVII.

RULE of LIFE.

LET no Example, let no soothing Tongue,
Prevail upon thee, with a Syren's Song,
To do thy Soul's immortal Essence Wrong. }

Saturday XVIII.

AN *Ionian* Lady brought to a *Lacedemonian* Acquaintance of hers a Piece of Needle-work very exquisitely wrought, and made a Boast of it, as being a rich Curiosity, that none of her Neighbours were possess'd of any thing like it. The latter, in lieu of it, produc'd four of her Children, of whose Education she had ever been particularly careful. These, said she, are the Works only, that a virtuous Lady ought to value herself upon.

Sunday XIX.

(Being the Tenth after *Trinity*.)

A Religious Reflection against Infidelity.

MY Lord *Bacon*, towards the latter End of his Life, said, that a little smattering in Philosophy would lead a Man to *Atheism*; but a thorough Insight into it, will send him back again to a *First Cause*; and that the first Principle of Right Reason is Religion.

Monday XX.

RULE of LIFE.

LET wary Thought each Enterprize fore-run,
And ponder o'er thy Task before begun,

Left

AUGUST.

Left Folly should the wretched Work deface,
 And mock thy fruitless Labours with Disgrace.
 Fools huddle on, and always are in Haste, [waste ;
 Act without Thought, and thoughtless Words they
 But thou, in all thou dost, with early Cares,
 Strive to prevent at first thy Fate like theirs;
 That Sorrow on the End may never wait,
 Nor sharp Repentance make thee rise too late.

Tuesday XXI.

ST. *Athanasius*, Patriarch of *Alexandria*, was a bitter Enemy to the *Arians*, in the Council of *Nice*; who joining with the *Milefians*, and other Hereticks, artfully prevail'd upon the Emperor *Constantine* to banish him as far as *Triers*; whereupon he fled to *Constantine* the younger, then King of *France*, who restor'd him in about two Years after; at which Time he form'd his well known Confession of Faith at *Alexandria*. He was again accus'd by the *Arians* at *Antioch*, who once more procur'd his Expulsion in the Year 341. In 349. however, he got his Expulsion revers'd, and return'd to *Alexandria*.

But meeting still with violent Oppositions, he fled to the Desarts, where he led an Hermetical Life in Grottos and Caves, for near six Years successively before his Death.

He died the second of *May* 371, after he had labour'd very vigorously in the Defence of the Church for about six and forty Years.

By what Means he came to be enroll'd amongst the *Romish* Saints, and commemorated on this 21st Day of *August*, we are at a Loss to determine.

Wednesday XXII.

RULE of LIFE.

Beware thy meddling Hand in ought to try,
 That does beyond thy Reach of Knowledge lie ;
 But

AUGUST.

But seek to know, and bend thy serious Thought,
To search the profitable Knowledge out.

Thursday XXIII.

The Fox and the Grapes. A FABLE.

A Fox half starv'd, a Vineyard spy'd,
Where the Grapes high in Clusters dry'd:
He sprang to reach 'em, but in vain;
He jump't, and jump't;—but miss'd again;
Convinc'd at length—They're sour, quoth he,
Who will may eat such *Trash* for me.

The APPLICATION.

How many, like the *Fox*, despise
Those *Heights* to which they cannot rise?

Wednesday XXIV.

ST. *Bartbolomew*, otherwise call'd *Nathaniel*, was born at *Cana* in *Galilee*. Who were his Parents, or what was his Profession, Historians are at a Loss to determine. However, 'tis universally allow'd, that he was a Person of a very fair and unspotted Character. Our Saviour himself honour'd him, at first Sight, with the Appellation of an *Israelite* indeed, in whom there was no Guile. That Part of *India*, which lies the nearest to *Asia*, fell to this Apostle by Allotment. Accordingly he travell'd thither, and met with great Success in his Apostolical Office.

After he had settled Affairs there, he went to *Hierapolis*, where he took great Pains to instruct the Inhabitants in the Doctrines of the Gospel. From thence he travell'd into *Lycaonia*, and spent his Time there, as before, in making Profelytes to the Christian Faith. Towards the latter End of his Life he remov'd to *Albanople*, a City in *Armenia* the Great, where he preach'd with wonderful Success. The Governor being highly incens'd against him, determin'd to put him to Death: His

Skin

AUGUST.

Skin was first flay'd off, and after that 'tis conjectur'd, that he was crucified with his Head downwards. He bore his Torments with great Patience and Resignation to the Divine Will. After his Crucifixion, his Body was translated to several Places, till at last it was decently interr'd at *Rome*.

A PRAYER for the Day.

O ALL powerful and eternal God, who didst afford such Grace to the Apostle *Bartholomew*, as first to be a faithful Believer of thy Word, and afterwards a painful Preacher of the same. Grant we beseech thee, thy Grace to us, that we may with entire Affections, love that Doctrine which he believ'd; that our Clergy may faithfully preach the same, and our People readily receive it. And this we beg for the Sake of Jesus Christ our Lord. *Amen.*

Saturday XXV.

RULE of LIFE.

LET not thy Body want its Part, but share
A just Proportion of thy tender Care:
For Health and Welfare prudently provide,
And let its lawful Wants be all supply'd.

Sunday XXVI.

(Being the Eleventh after *Trinity*.)

A Religious Reflection against Infidelity.

TH O' I never had a Sight of my Soul, said the Emperor *Antoninus*; yet I have a great Value for it; because it is discoverable by its Operations; and by my constant Experience of the Power of God, I have a Proof of his Being, and a Reason for my Veneration.

Monday XXVII.

AFTER the Defeat of *Pompey* the Great, the Troops which follow'd *Scipio* into *Africa*, having run away, *Cato*, who saw the Victory in *Cæsar's*

AUGUST.

Caesar's Hands, kill'd himself rather than he would be vanquish'd by his Enemy. *Caesar* hearing the News of that great Man's Fall, cry'd out; Oh *Caesar*, I envy thy Death, since thou hast envied me the Honour of giving thee thy Life.

Note, On this Day the Dog-Days end.

Tuesday XXVIII.

St. *AUGUSTIN*

WAS born at *Togaste*, a Town in *Numidia* in *Africa*, in the Year 354. He applied himself at first, only to human Literature; such as Poetry and Plays, Rhetorick and Philosophy; being Professor at *Rome* first, and afterwards at *Milan*. At the last of these Places St. *Ambrose* became acquainted with him, who instructed him in Divinity, and set him right as to some wrong Notions which he had imbib'd. He returned into *Africa* about the Year 388, and three Years afterwards was chosen Bishop of *Hippo*. He was a great and judicious Divine, and the most voluminous Writer of all the Fathers. He died in the Year 430, in the Seventy-Seventh Year of his Age.

Wednesday XXIX.

THIS Day was formerly call'd, *The Feast of gathering up St. John the Baptist's Relicks*; and afterwards, by Corruption, *the Feast of his Beheading*. For the Occasion of the Honours done to this Saint are said to be some miraculous Cures perform'd by his Relicks in the fourth Century; for which Reason, *Julian* the Apostate ordered them to be burnt, but some of them were privately reserv'd. His Head was found after this. in the Emperor *Valens's* Time, and repositied as a precious Relick in a Church at *Constantinople*.

Thurs-

SEPTEMBER.

Thursday XXX.

The Farmer and his Sons. A FABLE.

A Peasant, on his dying Bed,
Thus to his Sons, attending said;
A Treasure in my Vineyard lies;
Dig deep, and you will find the Prize.
The Parent dy'd — They dug the Ground;
And tho' no real Hoard was found;
Soon as the Summer's Close drew near,
A double Vintage crown'd the Year.

The APPLICATION.

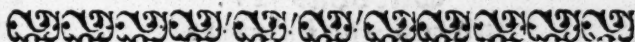
Industry is All in All.

Friday XXXI.

RULE of LIFE.

SEEK not, in needless Luxury, to waste
Thy Wealth and Substance with a Spenthrift's
Haste;

Yet flying these, be watchful lest thy Mind,
Prone to Extremes, an equal Danger find,
And be to sordid Avarice inclin'd.
Distant alike from each, to neither lean,
But ever keep the happy, *Golden Mean.*



SEPTEMBER hath xxx Days.

Saturday I.

GILES, or *Ægidius*, was born at *Athens*, and
came into *France* A. D. 715, having first
dispos'd of his Patrimony to charitable Uses. He
liv'd two Years with *Cæsarius*, Bishop of *Arles*,
and afterwards to an Hermetical Life, till he was
made Abbot of an Abbey at *Nismes* (which the
King, who had found him in his Cell by Chance
as he was hunting, and was pleas'd with his Sancti-
tity) built for his Sake. He died in the Year 795.

Sun-

SEPTEMBER.

Sunday II.

(Being the Twelfth after Trinity.)

ON this Day in the Year 1666 a Fire broke out in *London*, where the Monument now stands, which destroy'd in the Space of four Days, 89 Churches, amongst which was the Cathedral of *St. Paul's*, the *Royal Exchange*, the *Custom-House*, *Guild-Hall*, &c: In short, 1320 Houses were reduc'd to Ashes, and 400 Streets. The Ruins of the City were 436 Acres, extending from the *Tower* along the *Thames-Side* to the *Temple-Church*, and from the *North-East Gate* along the *City-Wall* to *Holbourn-Bridge*, or *Fleet-Ditch*.

Monday III.

RULE of LIFE.

PRESUME not to sleep till you have thrice ran over the Actions of the past Day. — Examine yourself, Where have I been? — What have I done? — Have I omitted any good Action? Then weigh all, and correct yourself for what you have done amiss, and rejoice in what you have done well.

Tuesday IV.

The Rival PAINTERS.

ZEUXIS, contending with *Parrhasius* about the Excellency of their Pictures, drew some Grapes so natural, that the Birds came to peck at them. On the other Hand, *Parrhasius* expos'd to view a Curtain, so exquisitely drawn, that *Zeuxis*, proud of the Success of his own Works, told him hastily, that at such a Time as this is, you ought not to conceal your Performances, and attempted to draw the Curtain himself; but perceiving his Mistake, very ingenuously allow'd his Antagonist to be the best Artist. For, said he, I only impos'd upon the Birds, but you have impos'd upon a Painter himself.

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Wednesday V.

RULE of LIFE.

IF you would be happy, correct your Imagination by Reason; reject Opinion, and live according to Nature.

Thursday VI.

The LADY and the WASP. A FABLE.

AS *Chloe*, with affected Air,
Sat lolling in her easy Chair,
An amorous *Wasp* around her flew,
Perch'd on her Lip, and sip'd the Dew.
She frowns, she frets:—He makes Reply,
With Love I burn, I rage, I die.—
She smiles, forgives:—He claps his Wings;
But soon she finds that *Wasps* have Stings.

The APPLICATION.

Ladies that are with Coxcombs great,
Mourn their ill Conduct soon or late.

Friday VII.

EUNERCHUS, otherwise call'd *Evaristus*,
was Bishop of *Orleans* in *France*. Being present at the Council of *Valencia*, *A. D.* 375, we are told, that he converted seven thousand Infidels to Christianity within the Space of three Days, and that he foretold his own Death.

Saturday VIII.

THIS Day is dedicated to the *Blessed Virgin's Nativity*, a Concert of Angels having been heard in the Air, to solemnize that Day as her Birth-Day. Upon which Account, the Day itself was not only kept holy in After-ages; but was also honour'd by Pope *Innocent IV.* with an Octave, and by *Gregory XI.* with a Vigil in the Year 1370.

M

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SEPTEMBER.

Sunday IX.

(Being the Thirteenth after TRINITY,)

A Religious Reflection against Infidelity.

THEY have gain'd a great Prize indeed (says *Cicero*) who have persuaded themselves to believe, that when Death comes they shall utterly perish: What Comfort is there? What is there to be boasted of in that Opinion? If in this, I err, says he, that I think the Souls of Men immortal, I err with Pleasure; nor will I ever, whilst I live, be forc'd out of an Opinion which yields me so much Delight.

Monday X.

RULE of LIFE.

BE not diverted from your Duty by any idle Reflections that the silly World may make upon you; for their Censures are not in your Power, and consequently should be no Part of your Concern.

Tuesday XI.

AN Officer of *Artaxerxes* begg'd of him one Day to confer a Favour upon him; which, if complied with, he knew would be an Act of Injustice. The King, being inform'd that the Promise of a considerable Sum of Money was the only Motive that induc'd that Officer to make so unreasonable a Request, made him a Present of equal Value, and said to him, "Here, take this Token of my Friendship for you. A Gift of this Nature cannot make me poor; but the Compliance with your Request would make me poor indeed; for it would make me unjust."

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SEPTEMBER.

Wednesday XII.

RULE of LIFE.

REST satisfied with doing well, and leave others to talk of you what they please.

Thursday XIII.

The Peacock, the Turkey, and Goose. A FABLE.

AS at the Barn the *Peacock* stands,
And his gay spangled Plumes expands;
With Scorn the *Poultry* gaze behind,
And censure each small Flaw they find;
Against his Legs, and Scream they rail,
Blind to the Beauties of his Tail.

The APPLICATION.

When Envy prompts the Mind to Spleen,
The brightest Charms are overseen.

Friday XIV.

THIS Festival is call'd *Holy-Rood*, or *Holy-Cross-Day*, and derives its Commencement from the following Occasion in the Year 615.

Cosroes, King of *Persia*, having plunder'd *Jerusalem*, took away a great Piece of the Cross which *Helena* had left there: and when merrily disposed, made Sport with *that* and the *Trinity*. *Heracitus* the Emperor, giving him Battle defeated him, and recover'd the Cross; but bringing it back in Triumph to *Jerusalem*, he found the Gates shut against him, and heard a Voice from Heaven, saying, "the King of Kings did not enter into that City in so stately a Manner, *but meek and lowly, and riding upon an Ass.*" Upon this the Emperor dismounted, and went into the City, not only a foot, but bare-footed, and carried the Wood of the Cross himself, which Honour done to the Cross, gave Rise to this Festival.

Satur-

SEPTEMBER.

Saturday XV.

RULE of LIFE.

RATHER avoid those Vices you are naturally inclin'd to, than aim at such Excellencies and Perfections as you were never made for.

Sunday XVI.

(Being the Fourteenth after TRINITY.)

A Religious Reflection against Infidelity.

SIR *Walter Raleigh*, discoursing with some Friends in the *Tower* on the Topick of true Happiness, urg'd, that it was not only a Freedom from Diseases and Pains of the Body, but from Anxiety and Vexation of Spirit; not only to enjoy the Pleasures of Sense, but Peace of Conscience and inward Tranquility; and this Happiness, so suitable to the Immortality of our Souls, and the eternal State we must live in, is only to be met with in *Religion*.

Monday XVII.

LAMBERT was Bishop of *Utrecht* in the Time of King *Pepin I.* but reproving the King's Grandson for his lewd Amours, he was, by the Contrivance of one of his Concubines barbarously murder'd. Being canoniz'd, he at first only obtain'd a Commemoration in the Calendar, till *Robert*, Bishop of *Leeds*, in a general Chapter of the *Cisterian* Order, procur'd a solemn Feast to his Honour, *A. D.* 1240.

Tuesday XVIII.

The Generous PRINCE.

ALPHONSUS, King of *Sicily*, being ask'd, what he would reserve for himself, as he gave so much away? Even those Things, said he, that I do give away; for the Rest I esteem as nothing.

Med-

SEPTEMBER.

Wednesday XIX.

RULE of LIFE.

HEAR not Ill of a Friend, nor speak any of an Enemy; believe not all you hear, nor report all you believe.

Thursday XX.

The PEASANT. and HERCULES.

HOB plung'd his Waggon in a Slough,
And saw no Prospect to get through;
To *Hercules* the *Labber* pray'd,
As a strong God; to lend his Aid.
Your Pray'rs said *Hercules* are vain,
If you would get it out again,
Your Shoulders to the Wheel apply;
Fall you to work, and so will I.

The APPLICATION.

Wishes but slow Concessions find,
Unless they're with Endeavours join'd.

Friday XXI.

St. MATTHEW

THE *Evangelist*, who was also call'd *Levi*, was the Son of *Alpheus* and *Mary*, a Relation, of the Blessed Virgin. He was a Publican and by Profession, a Collector of the Customs to the *Romans*, an Office odious to the *Jews*, on account of the Extortion of those concern'd in the Direction. As he collected the Duties on all Merchandize that came by the Sea of *Galilee*, he had a commodious Office, for that purpose erected near the Sea-side. There it was that our Saviour first saw him, and call'd him to be his Disciple. Notwithstanding he was immensely rich, he left all to attend on the Son of Man, who had not where to lay his Head. He led a very abstemious Life ever after. He refus'd to indulge himself in any Flesh Meats whatsoever, and wholly subsisted on Herbs, Roots, and Berries. He preach'd eight Years in

SEPTEMBER.

Judea, but afterwards travel'd into *Æthiopia*, where he preach'd the Gospel with great Success. He is thought to have suffer'd Martyrdom at *Naddabar*; but as to the Manner of his Death, it is uncertain. He wrote his Gospel during his Residence at *Palestine*, about eight Years after our Saviour's Crucifixion.

A Prayer for the Day.

O All powerful God, who by the Mouth of thy Blessed Son did call *St. Matthew* from his advantageous Employ to the Apostleship, which expos'd him to great Wants and Distresses; grant that we from his Example may learn to abandon all covetous Desires, and be willing to part with any thing which is prejudicial to our Souls, to follow our Blessed Lord, now he is gone to Heaven, where he liveth and reigneth with thee and the Holy Ghost, in Unity of Essence to all Eternity. *Amen.*

Saturday XXII.

A Prudential MAXIM.

IMPRINT this Maxim deeply in your Mind, that there is nothing certain in this human and mortal State, by which means you will avoid being transported with Prosperity, and being dejected in the Day of Adversity.

Note, This Day closes the third Ember Week.

Sunday XXIII.

(Being the Fifteenth after Trinity.)

Reflection on DEATH and ETERNITY.

SOCRATES, on the Day of his Execution, in Discourse with his Friends, on the Immortality of the Soul, said, Whether GOD will approve of my Actions or not, I cannot say; but this I am sure of, that I have at all Times made it my Endeavour to please him; and I have great Hopes that this my Endeavour will be accepted by him.

Mon.

SEPTEMBER.

Monday XXIV.

RULE of LIFE.

DO nothing To Day, that you will repent of To-Morrow. II.

Sell not Virtue to purchase Wealth.

Tuesday XXV.

SIMONIDES being ask'd which was most to be desir'd, either *Riches* or *Wisdom*; that is said he, a hard Question to be resolv'd; for I have seen a great many *Wise Men* make their Court to the *Rich*.

Wednesday XXVI.

ST. *Cyprian*, after he became a Christian, gave all his Substance to the Poor: He was elected Bishop of *Carthage*, in the Year 248, and suffer'd Martyrdom during the *Decian* Persecution on September the 14th A. D. 258. This, however is not the *Cyprian* that is celebrated in the *Romish* Calendar on this Day; but one *Cyprian* of *Antioch*, who before his Conversion study'd Magick. But afterwards became a Deacon and a Martyr. He and his Mistress *Justina* were fried together in a Pan, with Pitch and Fat, and after undergoing the utmost Tortures, they were both beheaded. They suffer'd in the Year 272.

Thursday XXVII.

ONE ask'd *Diogenes* the *Cynick*, which Way he should be reveng'd on his Enemy: The best Way said he, that I know of, is, to make thy self illustrious by thy Virtue.

Friday XXVIII.

RULE of LIFE.

NEVER reflect upon any Man's Religion, Reputation, or Infirmary; for 'tis not only disobliging, but unbecoming a Christian.

Sat-

OCTOBER.

Saturday XXIX.

St. MICHAEL, and ALL ANGELS.

THIS Festival is celebrated by the Church in Thankfulness to God for the Benefits we receiv'd by the Ministry of the Holy Angels; and because St. *Michael* is recorded in Scripture, as an Angel of great Power and Dignity, and as presiding and watching over the Church of God, with a particular Application, and triumphing over the Devil, it therefore bears his Name.

A Prayer for the Day.

O Eternal God, who hast constituted the several Ranks of Beings in a wonderful Subordination to each other; we beseech thee grant, that as thy Holy Angels are always ready before thy Throne to obey thy Commands; so thou would'st be pleas'd to give them a Charge to protect us, thy poor Servants here on Earth. *Amen.*

Sunday XXX.

(Being the Sixteenth after Trinity.)

ST. *Jerome* was the Son of one *Eusebius*; and being a Lad of sprightly Parts, he was sent to *Rome*, where he study'd Rhetorick. In Process of Time he became Secretary to Pope *Damasus*, and was afterwards baptiz'd. After his Conversion, he studied Divinity, and was a great Proficient in the Hebrew Tongue. He spent most of his Time in a Monastery at *Bethlehem*, in a great Retirement and hard Study, where he translated the Bible. He died in the year 422, in the 80th Year of his Age.

OCTOBER hath xxxi Days.

Monday I.

REMIGIUS was chosen Bishop of *Rhemes* on account of his extraordinary Learning and Sanctity

OCTOBER.

Sanctity of Manners. He converted to Christianity King *Clodoveus*, and a great Part of his Kingdom, for which Reason he is esteem'd, by some, the *Apostle of France*; after he had held his See 74 Years, he died at 96, in the Year 535. The Cruise which he made Use of is preserv'd in *France* to this Day, their Kings being usually anointed out of it at their *Coronation*.

Tuesday II.

AN *Atbenian* Lady asking a *Lacedemonian* Matron, by Way of Derision, what Portion she had brought her Husband? To which she return'd a very smart, but *Laconic* Answer, *Chastity*, said she, Madam.

Wednesday III.

RULE of LIFE.

MAKE your self agreeable, as much as possible, to all; for there is no Person so contemptible, but it may be in his Power to be a sincere Friend, or an inveterate Enemy.

Thursday IV.

The PERSIAN, the SUN, and the CLOUD. A FABLE.

AS on the Ground a *Persian* lay,
Prostrate before the God of Day,
He pray'd —Bright Beam, thy Servant bless,
And crown his Labours with Success, —
With Envy swell'd, an envious Cloud
Reprov'd the Man, blasphem'd the God. —
Vain fleeting Form! the *Persian* cry'd,
Thy God adore. —Restrain thy Pride,
See, with the new Beams he gilds the Skies!
Thus Merit shines, and Envy dies.

Friday V.

RULE of LIFE.

ACCOUNT it no Disgrace to be censur'd by those Men whose Favours would be no Credit to

OCTOBER.

to you; you yourself only know what you are; others only guess at you. Rely not therefore on their Opinions, but on the Dictates of your own Conscience.

Saturday VI.

St. FAITH.

A Young Woman, so call'd, was born at *Pais de Gavre* in *France*. She suffer'd Martyrdom, and very cruel Torments under the Presidentship of *Dacianus* about the Year 290.

Sunday VII.

A Reflection on DEATH and ETERNITY

CARDINAL *Wolsey*, one of the greatest Ministers of State that ever was, pour'd forth his Soul in these sad Words, "Had I been as diligent to serve my God, as I have been to please my King, he would not have forsaken me now in my grey Hairs."

Monday VIII.

RULE of LIFE.

THINK before you speak, and consider before you promise. Take Time to deliberate and advise, but lose no Time in the Execution of your Resolutions.

Tuesday IX.

ST. *Denis*, or *Dionysius* the *Areopagite*, was converted to Christianity by St. *Paul*. He was at first one of the Judges of the famous Court of the *Areopagus*, but was afterwards made Bishop of *Athens*, where he suffer'd Martyrdom for the Sake of the Gospel. He is look'd upon as the Tutelar Saint of *France*, as being the first that preach'd the Gospel in their Nation.

Wednesday X.

RULE of LIFE.

NEVER reveal your Secrets to any, except it be as much their Interest to keep them;

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as it is yours, that they should be kept. Only trust yourself, and then Nobody shall betray you.

Thursday XI.

THIS Day is a Festival at Court, it being the Anniversary of his present Majesty King *George* the Second's Coronation.

Friday XII.

RULE of LIFE.

HAVE nothing to do with any Man during his Passion; for Men are not like Iron, to be wrought upon when they are hot.

Saturday XIII.

EDWARD the *Confessor's* Translation. He was the youngest Son of King *Ethelred*; but all his elder Brothers being dead, or fled away, he came to the Crown of *England* in the Year 1042. He gather'd together a body of all the most useful Laws which had been made by the *Saxons* and *Danish* Kings. 'Tis thought the *Pope* gave him the Name of *Confessor*, for settling what is now call'd *Peter's Pence*. The *Monks* have ascrib'd so many Miracles to him, that even his Vestments are by them esteem'd holy. His Crown, Chair, Staff, Spurs, &c. are still made Use of in the Coronation of our *English* Kings.

Sunday XIV.

(Being the Eighteenth after Trinity.)

A Reflection on Death and Eternity.

CARDINAL *Richlieu*, being ask'd one Day by a Friend, why he was so sad? Replied, the Soul is a serious Thing; it must be either sad here for a Moment, or be sad for ever.

Monday XV.

RULE of LIFE.

SPEAK not in the Ears of a Fool; for he will despise the Wisdom of your Words. Cast not Pearls before Swine.

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Tuesday XVI.

AN industrious and virtuous Education of Children is a better Inheritance for them, than a great Estate. To what Purpose is it, said *Crates*, the Philosopher, to heap up immense Treasures, and have no Concern, no manner of Regard for the Heirs to whom you propose to leave them.

Wednesday XVII.

ETHELDRED was the Daughter of *Anna*, King of the *East Angles*, who was first married to one *Torsbert*, a great Lord in *Lincolnshire*; and after his Decease to King *Egfrid*, about the Year 671, with both which Husbands she still continued a Virgin, upon Pretence of great Sanctity. And staying at Court twelve Years, and continuing her Moroseness, she got Leave to depart to *Coldingham* Abbey, where she was a Nun under *Ebba*, the Daughter of King *Ethelfrida*, who was Abbess. Afterwards she built an Abbey at *Ely*, of which she was Abbess herself, and there died and was buried, being recorded to Posterity by the Name of St. *Andrey*.

Thursday XVIII.

St. LUKE

THE Evangelist was born at *Antioch*, in *Syria*, where our Saviour's Disciples were first call'd Christians. He apply'd himself closely to the Study of Physick, in which he became a great Proficient. He practis'd Painting likewise, and was look'd upon as one of the greatest Artists of that Age. 'Tis conjectur'd, that he was converted by St. *Paul*; since that Apostle had a great Value for him, and they were constant Companions for a great while afterwards. They parted however at last. He travelled into *Egypt*, and several Parts of *Syria*, where by his Preaching he converted Thousands to the Christian Faith, and took

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took upon himself the episcopal Charge of the City of *Thebais*. As to the Manner of his Death, or the Time of it, Historians are not agreed. All the Writings, which are universally acknowledged to be canonical, are his Gospel and his History of the Acts of the Apostles.

A Prayer for the Day.

O All powerful God, who wast pleased to call *Luke*, the Physician, whose Praise is in the Gospel, to be an Evangelist and Physician to recover Men's Souls; grant that by the Truths contain'd in his sacred Books, our Sins, those Diseases of our Souls, may be perfectly healed, and our Lives thoroughly reformed. And this we beg for Christ's Sake. *Amen*

Friday XIX.

RULE of LIFE.

IN all your Promises let your Heart and Tongue speak the same Language, and let your Actions continually keep Touch with your Engagements. To profer a Person a Favour, without ever designing to perform it, is base; and to encourage him with that assistance from you, which 'tis out of your Power to give, is foolish.

Saturday XX.

ZENO hearing a young Man speak too freely, told him, that we have five Ears and but one Tongue, for this very Reason, that we should hear much, and talk little.

Sunday XXI.

(Being the Nineteenth after *Trinity*.)

A Reflection on Death and Eternity.

CARDINAL *Mazarine* having made Religion wholly subservient to the secular Interest, discoursing one Day with a Doctor of the *Sorbonne*,
N concerning

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concerning the Immortality of the Soul, and a Man's eternal State, said, weeping, "O my poor Soul! whither wilt thou go?" And answered, seeing the Queen-Mother, said to her, "Madam, your Favours have undone me; and were I to live my Time over again, I would be a *Capuchin*, much rather than a *Courtier*."

Monday XXII.

THIS Day is the Anniversary of the Birth-Day of her Royal Highness the Princess of *Orange*, who on this Day enters into the 42d Year of her Age.

Tuesday XXIII.

XENOPHON commended the *Persians* for the prudent Education of their Children, who would not admit them to effeminate their Minds with amazing Stories, and idle Romances, being sufficiently convinced of the Danger of adding Weight to the Bias of corrupt Nature.

Wednesday XXIV.

The Universal APPARITION. A FABLE.

AS a young Rake repentant sat,
 Deploring his unhappy Fate,
 The Phantom CARE thus spoke.—Be wise,
 And Health above thy Pleasure prize.
 The Youth reforms, resolves to find,
 (His Health restor'd, true Peace of Mind.)
 He seeks the Court, the Camp, the Plain,
 To fly from CARE; but all in vain.—
 This World is like a troubled Sea;
 No State of Life's from Sorrow's free.

Thursday XXV.

CRISPIN and CRISPIANUS,

WERE Brethren and born at *Rome*; from whence they travelled to *Soissons* in *France*, about

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about the Year 303, in order to propogate the Christian Religion. But because they would not be chargeable to others for their Maintenance, they exercis'd the Trade of Shoemakers. But the Governor of the Town discovering them to be Christians, ordered them to be beheaded about the Year 303. From which Time the Shoemakers made choice of them for their tutelar Saints.

Friday XXVI.

RULE of LIFE.

BEWARE of Intemperance, for it plunges the Body into a State of Languor and Weakness; but Health can by no Means hold out, when we live too fast, and are continually overcharging Nature. If we manage not our Constitutions, we throw them away before we have done living, and conspire against the Interest of our own Ease and Pleasure.

Saturday XXVII.

THIS Day is the Anniversary of the Birth-Day of Prince *Henry Frederick*, Fourth Son to his Royal Highness *Frederick Prince of Wales*, at which Time he enters into the Sixth Year of his Age.

Sunday XXVIII.

(Being the Twentieth after *Trinity*.)

St. SIMON and St. JUDE.

THE first is *Simon the Canaanite*, i. e. the Zealot. He was one of the twelve Apostles, and a Relation of our Saviour's, tho' at some Distance. He preached the Gospel in *Mesopotamia*. Some say he preached likewise in *Egypt* and *Africa*; and others assure us, that he extended his Mission as far as *Britain*. He suffered Martyrdom in *Persia*.

Jude, the other Apostle, was one likewise of the twelve Apostles, and as near a-kin to our Saviour

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viour as the other. He had two Surnames, first that of *Thaddeus*, which is little more than a small Alteration from *Judas*; the other was *Labbeus*, i. e. a diminutive Term, signifying *little Heart*. He preached the Gospel with his Brother in *Mesopotamia, Arabia, Idumæa, &c.* and suffer'd Martyrdom at *Berytus*.

A Prayer for the Day.

O Almighty God, who has built thy Church upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone; grant that by the Efficacy of the Doctrine which they preach, we may be join'd in the Unity of the Spirit, and in the Profession of the same Christian Doctrine, in order that we may be made the Temple of the living God, and that we may present our Bodies a living Sacrifice, holy and acceptable unto him: And this we beg for the Sake of Jesus Christ our Lord. *Amen.*

Monday XXIX.

RULE of LIFE.

SUIT your Desires to Things, and not Things to your Desires; be thankful for what you have, and not uneasy for what you have not; since he who once attains this Virtue to Perfection, not only enjoys the compleatest Pleasure in this Life, but also takes the most certain Course to secure himself the Joys of the next.

Tuesday XXX.

THIS Day is a grand Festival at Court, being the Anniversay of the Birth-Day of his present Majesty King *George II.* who now enters into the 68th Year of his Age. There is an Ode composed for this Day, and sung before the Court.

Med:

NOVEMBER.

Wednesday XXXI.

RULE of LIFE.

BEWARE of Envy; for to grudge any Man an Advantage either in Person or Fortune, is to censure the Liberality of Providence, and be angry at the Goodness of God.



NOVEMBER hath xxx Days.

Thursday I.

ALL SAINTS.

ABOUT the Year 610, the Heathen Temple dedicated to all the Gods, at the Request of *Boniface IV.* then Bishop of *Rome*, was taken from those Infidels by *Phocas*, the Emperor, and dedicated to the Honour of all Martyrs. Hence came the Original of *All Saints*, which was then celebrated on the first of *May*, but afterwards remov'd by an Order of Pope *Gregory IV.* to the first of *November*, A. D. 834.

Friday II.

ALL SOULS.

THIS Day is so called on the following Occasion. A Monk having visited *Jerusalem*, and passing thro' *Sicily*, as he returned home, had a Mind to see Mount *Etna*, imagined by some to be the Mouth of Hell. Being there he heard the Devils within complain, that many departed Souls were taken out of their Hands by the Prayers of the *Cluniac* Monks. This Tale he told to the Abbot *Odilo*, when he came home, who thereupon appointed this Day to be annually kept in his Monastery, and Prayers to be made there for all departed Souls. The Pope afterwards made it a solemn Festival.

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Saturday III.

RULE of LIFE.

DO not pursue the Things of this World immoderately. Be not dejected on Account of any unexpected Disappointment: Crave nothing too eagerly: Rejoice not excessively at any casual Preferment; so shall you live in Peace and Tranquillity, and die with Content and Submission to the divine Will.

Sunday IV.

(Being the Twenty-first after *Trinity*.)

A Reflection on Death and Eternity.

SIR *John Mason*, Privy-Counsellor to King *Henry VIII.* &c. upon his Death Bed, delivered himself to those about him to this Purpose: "I have
" seen, said he, five Princes, and been Privy-
" Counsellor to four; I have seen what is most
" remarkable in foreign Parts, and been present
" at most State Transactions for thirty Years successively; and have learnt this, after so many
" Years Experience, that Seriousness is the greatest
" Wisdom, Temperance the best Physick, and a
" good Conscience the best Estate."

Monday V.

GUnpowder Plot, which was form'd by some Roman Catholicks, in order to blow up King *James I.* and all his Nobles in Parliament assembled: But the Almighty was graciously pleased wonderfully to disconcert their wicked Measures. One *Catesby* was at the Head of these wicked Villains; and soon after several of the Conspirators were executed, and among the rest the notorious *Guy Fawkes*, who was to set fire to the Train.

Tuesday VI.

LEONARD,

BSHOP of *Rhemes*, and afterwards made Bishop of *Limosin*. He obtain'd of King *Clode-*

NOVEMBER.

Clodoverus a Favour, that all such Prisoners as he thought fit to visit, should be set free. Whereupon, whenever he heard of any under Confinement, for the Sake of Religion, or any other good Cause, he immediately went and released them. He died in the Year 500, and has always been implor'd by Prisoners as their tutelar Saint.

Wednesday VII.

Industry is ALL in ALL.

HE who from Heav'n expects to gain his End,
Must, by his own Efforts, himself defend :
The Wretch who ne'er exceeds a faint Desire,
Goes but half way to what he would acquire :
He that to Virtues high Rewards would rise,
Must run the Race before he wins the Prize.

Thursday VIII.

The Trouts and the Angler. A FABLE.

TWO Trouts that (thoughtless of Deceit)
Swallow'd a wily Angler's Bait,
When thrown into a Pan alive,
Began their captive State to grieve ;
And not contented to be fry'd,
They jump't into the Flames and dy'd.
“ Thus Man, when he of Heav'n complains,
“ By murmuring but augments his Pains.”

Friday IX.

RULE of LIFE.

RAISE your Thoughts and Actions above
the Vulgar. if you have any Ambition to be
rank'd above them. For it is in Life, as it is in a
Play, wherein it is not so much regarded who is
Prince and Beggar, as who acts those Characters
best.

Saturday X.

P*hocilides*, the Greek Poet, compar'd Education
to a Sickle and a Hand ; and gave the fol-
lowing

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lowing Reason for his Emblem: If there were any Vice in the Soul, said he, it would weed it out; and if there were no Virtue as yet in the Soul, it would soon plant some there.

Sunday XI.

(Being the Twenty second after *Trinity*.)

THIS Day is called *Martin-mass*, and is observ'd by the *Romish* Church in Commemoration of the Death of *St. Martin*, Bishop of *Tours*, in *France*, as the fourth of *July* was devoted to the Memory only of his Translation. And to prevent any needless Repetitions, we desire our Readers to turn back to that Day for a further Account of him.

Monday XII.

L*ycurgus* seeing a Keeper teaching a Blood-Hound to follow a train, Observe, said he, what Pains yonder Master takes to make his Servant useful and profitable for his Pleasure; who would not then train up with Diligence his Son in the School of Virtue, that he may become in Time a worthy Member of the Commonwealth.

Tuesday XIII.

B*ritius*, or *St. Brice*, was Successor to *St. Martin* in the Bishoprick of *Tours*, about the Year 432.

Wednesday XIV.

THIS Day is the Anniversary of the Birthday of Prince *William Henry*, Third Son to his Royal Highness *Frederick* Prince of *Wales*, who now enters into the Eighth Year of his Age.

Thursday XV.

M*achutus*, otherwise call'd *Maclorius*, was a Bishop in *Bretagne* in *France*, of that Place which is from him call'd *St. Maloes*. He lived about the Year 500, and was famous for many Miracles, if we may credit the Historians who have publish'd the Particulars of his Life.

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Friday XVI.

There is nothing in Nature without its BUT.

THIS Proverb is a good natur'd Excuse for the common Foibles of Mankind, and intimates, that there is no Person absolutely perfect; that old *Homer*, though a Divine Poet, nodded sometimes; that Men of the brightest Parts have Faults mix'd with their Virtues, and resemble the flaming Bush, which has Thorns amongst Lights.

Saturday XVII.

HUGH,

BEING very famous for his extraordinary Abstinence and Austerity of Life, King *Henry II.* made him first Prior of the *Carthusian* Convent at *Wittenham*, in *Somersetshire*, and afterwards Bishop of *Lincoln*. In the Year 1200, he fell sick of a Quartan Ague at *London*, and died there on the 17th of *November*. His Body was deposited in *Lincoln* Cathedral with great Pomp and Solemnity. In the Year 1220, he was canoniz'd at *Rome*, and his Body being taken up on the 7th of *October* 1232, was plac'd in a silver Shrine.

Sunday XVIII.

(Being the Twenty-third after Trinity.)

A Reflection on Death and Eternity.)

SIR *Walter Raleigh*, looking on the Monument of a Prince, made the following Reflection. O just and mighty Death, what none have dar'd to do, thou hast done; and him, whom all the World have flatter'd, thou alone hast cast out of the World and despis'd. Thou hast drawn together all the far-stretch'd Greatness, all the Cruelty and Ambition of Man, and cover it all over with these two narrow Words. — *HIC JACET.*

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Monday XIX.

THIS Day is the Anniversary of the Birthday of her Royal Highness the Princess of Wales, at which Time she enters into the 32d Year of her Age.

Tuesday XX.

EDMUND,

WAS a King of the *East Angles*, who being assaulted by the *Danes*, and not being able to hold out against them, offer'd his own Person, if they would spare his Subjects. But the *Danes* having got him in their Power, endeavour'd to make him renounce his Religion, which refusing to do, they first beat him, then scourg'd him, and afterwards shot him with their Arrows. His Body was buried in a Town, where *Sigebert*, had built a Church; and where afterwards, in Honour of his Name, another was built more spacious, and the Name of the Town on that Occasion call'd *St. Edmunds Bury*.

Wednesday XXI.

RULE of LIFE.

SHUN the least Appearance of Evil, that you may not be suspected; and if you cannot avoid both, chuse rather to be suspected, when you don't deserve it, than to do Evil, without being suspected.

Thursday XXII.

CÆCILIA,

WAS a Roman Lady, who refusing to renounce her Religion, when required, was thrown into a Furnace of boiling Water, and scalded to Death: Others, however, assert, that she was stifled by shutting out the Air of a Bath, which was a Death sometimes inflicted in those Days upon

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upon Women of Quality who were Criminals.
She died in the Year 225.

Friday XXIII.

St. CLEMENT I.

WAS a *Roman* by Birth, and one of the first Bishops of that Place; which See he held from the Year 64 or 65, to 81 or thereabouts; during which Time he was Author of one at least, if not two excellent Epistles; the first whereof was so much esteemed by the primitive Christians, as that for some Time it was read in the Churches for Canonical Scripture.

He was for the Sake of his Religion first condemned to hew Stones in the Mines; and afterwards, having an Anchor tied about his Neck, was drown'd in the Sea.

Saturday XXIV.

St. CATHARINE,

WAS born at *Alexandria*. About the Year 305, she was converted to Christianity, which she afterwards profess'd with great Courage and Constancy; openly rebuking the Heathens for offering Sacrifice to their Idols, and upbraiding the Cruelty of *Maxentius*, the Emperor, to his Face.

She was condemned to suffer Death in a very unusual Manner, viz. by rolling a Wheel, stuck round with Iron Spikes, or the Points of Swords over her Body.

Sunday XXV.

(Being the Twenty fourth after Trinity.)

A Reflection on the Tombs of the Great.

WHEN I look upon the Tombs of the Great (said the late Mr. *Addison*) every Emotion of Envy dies in me. When I read the Epitaphs of the *Beautiful*, every inordinate Desire goes out; when I meet with the Grief of *Parting* upon a Tomb-

N O V E M B E R.

Tomb stone, there my Heart melts with Compassion; when I see the Tomb of the Parents themselves, I consider the Vanity of grieving for those whom we must quickly follow; when I see Kings lying by those who deposed them; when I consider Rival-Wits, plac'd Side by Side, or the Holy Men that divided the World with their Contests and Disputes, I reflect with Sorrow and Astonishment on the little Competitions, Factions, and Debates of Mankind; when I read the several Dates of the Tombs of some that died as Yesterday, and some six hundred Years ago, I consider that *Great Day*, when we shall all of us be Cotemporaries, and make our Appearances together.

Monday XXVI.

Cut your Coat according to your Cloath.

THIS is a Lesson of Advice to all Mankind in general, and directs them to have a strict Eye over their Conduct; to keep an exact Balance between their Income and Disbursements; and never to let their Vanity and Pride so far overcome their Reason, as blindly to run in Debt and reduce themselves, by their bad Oeconomy, to Poverty and Disgrace.

Tuesday XXVII.

On the Folly of Pride

IT is a very great Unhappiness for a Man to be too well known to the World, and too much unknown to himself. *Alexander* was below a *Man*, when he affected to be a *God*.

Wednesday XXVIII.

RULE of LIFE,

LET your Words agree with your Thoughts, and be follow'd by your Actions; be careful in your Promises, and just in your Performances; for it is better to do, and not promise, than to promise and not perform.

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N O V E M B E R.

Thursday XXIX.

The Fox and the Crow. A FABLE.

AS *Reynard* view'd, with longing Eyes,
A *Crow* regaling on a Prize;
The Parasite, with artful Tongue,
Implor'd the Favour of a Song,
The *Dupe*, regardless of the Cheat,
Made th' Attempt, and dropp'd her Meat.

" Thus the too credulous Virgin's won,

" And by her Lover's Perfidy undone.

Friday XXX.

ST. *Andrew* was the Brother of *Peter*, and Son of *Jonah* a Fisherman. He was born at *Bethesda* in *Gallilee*, and follow'd the same Profession as his Father did before him. He was one of the Disciples of *St. John the Baptist*, by whose Means he became acquainted with our Saviour. Towards the latter End of his Life, he remov'd to *Patrae* in *Achaia*, where he suffer'd Martyrdom, under *Aegens* the Proconsul of that Place, who commanded him, first, to be severely scourg'd, and then fasten'd to a Cross with Cords, that his Death might be more lingering and painful. His Cross being made in the Form of an X, it was from thence call'd *St. Andrew's Cross*. After his Body was taken down, it was first embalm'd, and afterwards decently interr'd by *Maximilla*, a Lady of great Fortune and Distinction.

A PRAYER for the Day.

O Almighty God, who didst afford to *St. Andrew*, at his Calling to the Apostleship, such a powerful Instance of the Grace of thy Holy Spirit, that he readily follow'd our Saviour at his Command, and became his Disciple; give us Grace with the same Alacrity, to obey that Call of thine, which thou art pleas'd to make us, when we hear thy Word read or preach'd unto us; and that we may practise those Holy Laws which are thereby

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made known unto us; and this we beg for the Sake of *Jesus Christ* our Lord. *Amen.*



DECEMBER hath xxxi Days.

Saturday I.

C*leobulus* being ask'd, why he sought not to be advanc'd to Honour and Preferment, made this Reply: O Friend, as long as I study and practise Humility, I know where I am, but when I shall hunt after Dignity and Promotions, I am afraid I shall lose myself.

Sunday II.

(Being the First in *Advent*.)

FOR the greater Solemnity of the three principal Festivals, namely *Christmas-Day*, *Easter-Day*, and *Whit-Sunday*, our Church hath appointed certain Days to attend them. Some to go before, and others to follow after. Before *Christmas*, four *Advent* Sundays are appointed; so called, because the Design of them is to prepare us for a Religious Commemoration of the *Advent*, or Coming of *Christ* in the Flesh. Tho' this is the last Month in the Year, yet our Church begins her publick Service here; and the Reason of it is worthy of our young Readers Notice. It is, because she does not number her Days, or measure her Seasons, so much by the Motion of the Sun, as by the Course of our Saviour, beginning and counting on her Year with him, who, being the true SUN OF RIGHTEOUSNESS, began now to rise upon the World, and as *the Day-Star on high*, to enlighten them that sat in Spiritual Darknefs.

A Prayer for the Day.

Almighty God, we beseech thee, give us thy Grace, that we may cast off the Works of Darknefs, and put on the Armour of Light, that
Christian

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Christian Defence against Sin, now in this mortal Life, which Christ in great Humility enter'd into; that at the last Day, we may rise to the Life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

Monday III.

RULE of LIFE

Observe the various Actions and Tempers of Men, and pass by human Infirmities with a generous Greatness. Criticise upon nothing more than your own Actions, and you'll see Reason enough to pardon the Weakness of others.

Tuesday IV.

Prize those Talents that you have.

IN Beauty some, and some in Honour shine;
To Labour some, and some to Mirth incline;
Wealth keeps the Rich at Ease; Content the Poor
Each has his Talent, and in that a Store.

Wednesday V.

The Crab and the Fox. A FABLE.

A Restless Crab, in the Ocean bred,
Stroll'd out, and in a Meadow fed;
But by a Fox was soon espy'd,
Soon made his Prey, and justly dy'd:
For had he stay'd at Home contented,
All had been well; his Fate prevented.

The APPLICATION.

A Rolling Stone gathers no Moss.

Thursday VI.

NICOLAS was Bishop of Myra. He was remarkable for his Charity; the following will be a sufficient Instance of his humane Disposition. Understanding that three young Women, Daughters of a Person who had fell to Decay, were tempted to take lewd Courses for a

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Maintenance, he secretly convey'd a Sum of Money to their Father's House, to enable him to provide for them in a virtuous Way.

Friday VII.

THIS Day is the Anniversary of his Majesty's Daughter, the Queen of Denmark's Birth-Day, who enters into the Twenty-Seventh Year of her Age.

Saturday VIII.

THE Feast of the Conception of the Virgin Mary was instituted, by *Anselm*, Archbishop of *Canterbury*, upon Occasion of *William*, the Conqueror's Fleet being in a Storm, and afterwards coming safe to Shore.

Sunday IX.

(Being the Second in Advent.)

On Consideration : *The First Duty.*

Consideration is the Habit of thinking and attending to whatever concerns us ; it keeps the rational Faculties always in Exercise, and leads us to find the Pleasure and Advantage of furnishing the Mind with any useful Knowledge and Experience.

Monday X.

On Humility : *The Second Duty.*

THIS Virtue teaches us, to keep in Ourselves a submissive and condescending Temper ; and to watch against the first Emotions of Pride, Vain-Glory, and Self-Conceit.

Tuesday XI.

On Meekness : *The Third Duty.*

THIS Virtue consists in the keeping our Resentments, and angry Passions under Command ; by which we are deliver'd from Fierceness, or rash Anger ; from Fury, or violent Anger ; or from Malice, or continued Anger.

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Wednesday XII.

LUCY was a young Lady of *Syracuse*, who, being courted by a Gentleman, but preferring a religious, single Life before Marriage, gave all her Fortune away to the Poor, in order to stop his farther Application. The young Man, however, being enrag'd at this, accus'd her to *Paschasius*, the Heathen Judge, for professing Christianity; who, thereupon order'd her to be sent to the Sews; but she, struggling with the Officers, who were to carry her, was, after a great deal of barbarous Utage kill'd by them. She died in the Year 305.

Thursday XIII.

On Contempt: The Fourth Duty.

THIS Virtue consists in the moderating our covetous, fretful and envious Passions. By this we are freed from uneasy Thoughts about our Station in the World; from irregular Desires after such Things as it is improbable we should ever attain; and from envying the Ease and Enjoyments or Possessions of others.

Friday XIV.

On Prudence: The Fifth Duty.

THIS Virtue consists in the wise and orderly Disposal of our Thoughts, Words, Actions, and Affairs. This leads us to study well the Reason and Fitness of Things, with Regard to ourselves and others; by which means, Rashness of Expression, and Indecency of Action are prevented; a talkative Disposition is cur'd, and an unforecasting Temper is brought to Method and Contrivance.

Saturday XV.

On Fortitude: The Sixth Duty.

THIS Virtue is that Strength and Constancy of Mind which teaches us to bear the Disposition

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situation of Providence, the Affliction of the Body, the Frowns of Fortune, the Villainy of wicked Men, and the Impertinence of Fools, with Patience and Resignation.

Sunday XVI.

(Being the Third in Advent.)

THIS Festival is call'd from the Beginning of an Anthem in the *Latin Service*, which us'd to be sung in the Church, for the Honour of Christ's *Advent*, from this Day till *Christmas Eve*.

Monday XVII.

On Temperance, the last Duty.

THIS Virtue consists in the regular and moderate Use of Things that are allow'd for the Health, Pleasure, and Sustenance of the Body; and by which we are taught to abstain from all Excess both in Eating and Drinking; to be modest in our Apparel; moderate in our Diversions; to subdue our inordinate Passions; and so to preserve the Body from Indolence and Inactivity, as to render it a fit Instrument both of Action and Pleasure to the Mind.

Tuesday XVIII.

Of JUSTICE, the First social Virtue.

THIS forbids every Thing that would injure another in his Estate or good Name. It forbids all Theft, all Malice, all Oppression and Frauds; it forbids all false Swearing and Detraction; and, lastly, it requires us to suit our Words and Actions to the Truth of Things with the greatest Integrity, according to the best of our Skill and Apprehension.

Wednesday XIX.

On CHARITY, the Second social Virtue.

THIS Virtue has respect to the Faults, Wants, and Opinions of Men. As to the first it consists in preventing others from committing them,

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them, and putting the best Construction on such as are committed ; in giving Counsel to such as do amiss ; in forgiving and disliking to hear evil Reports. As to the Second, it shews itself in succouring the distressed, in Compassion to the Afflicted, and in being liberal to proper Objects. And as to the last, Charity will make Allowance for different Education, and Impressions upon Mens Minds, and for different Capacities, and want of Judgment.

Thursday XX.

On COURTESY, the Third social Virtue.

BY this we are taught to behave in an affable, human, and civil Manner. It is peculiarly graceful in Princes, Magistrates, and other great Men ; it is highly becoming in such as have superior Talents to others, and are capable of giving Instruction to such as are less prudent and less knowing.

Friday XXI.

ST. Thomas was a Fisherman by Profession, and Partner with Peter. Tho' he was slow of Faith, yet on our Saviour's Indulgence of handling his Wounds, after his Crucifixion, he made ample Amends by his noble Confession, not only of the Truth of his Resurrection, but of his Divinity likewise. He was martyr'd in India by the Brachmans, who, for preaching the Gospel, stirr'd up the Soldiers to murder him.

A Prayer for the Day.

O All mighty God, who didst suffer St. Thomas to be for some Time doubtful of the Truth of our Saviour's Resurrection ; grant us such an undoubted Belief in thy Son, and in all Points of his holy Religion, that our Faith may not be blameable in thy Sight. And this we beg for the Sake of the same Jesus Christ, our Lord, to whom with thee
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and the Holy Ghost be all Honour and Glory now and for evermore. *Amen.*

Saturday XXII.

On MODESTY, the Fourth social Virtue.

BY this we are taught the due Deference and Respect which we owe to all who are superior to us, either by Birth or Fortune, or by any useful Knowledge, Wisdom, and Learning

This Day closes the last Ember Week.

Sunday XXIII.

(Being the Fourth in Advent.

Of PEACEABLENESS, the last social Virtue.

HEREBY we are taught to be quiet and easy in our selves, and inoffensive to others ; in order hereto we must bring our own Minds and Spirits into a settled Tranquility ; we must have in our Hearts an unconquerable Benevolence and Good Will ; we must watch against every reproachful Word, and provoking Expression. We must candidly interpret the Designs and Meanings of others. We must check Curiosity, and a too officious Meddling with other People's Affairs. In a Word, we must be quick to heal, and soften the Spirits of Men, when they begin to be Ruffled and Uneasy.

Monday XXIV.

RULE of LIFE.

VALUE no Man for his Opinion ; but esteem him, according as his Life corresponds with the Rules of Piety and Justice ; for a Man's Actions, not his Conceptions render him Valuable.

Christmas Day. XXV.

THE Feast of our Saviour's Nativity, had its Beginning in very early times of Christianity.
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It was celebrated in the Persecutions of *Maximin* the Emperor, who built a Church at *Nicomedia*, which was full of Christians, assembled for the Keeping this Festival. *St. Chrysostom* calls this Nativity of Christ our chiefest Festival.

A Prayer for the Day.

O Almighty God who hast given thy only begotten Son, not to take upon him the Nature of Angels but of the Seed of *Abraham*, and to be born of a pure Virgin; grant us, we pray thee thy Grace, that we being born again into a spiritual Life may receive the Adoption of Sons, and may be daily renew'd in the Spirit of our Minds, by the Operations of the Holy Ghost, which we beg for the Sake of our blessed Lord and Saviour. *Amen.*

Wednesday XXVI.

ST. *Stephen* was an early Profelyte to Christianity, and a Man said to be full of the Holy Ghost. He was the first Deacon that was chosen by the Apostle. He was brought before the *Jewish Sanhedrim*, or Council, for asserting that the *Jewish* Oeconomy should be abrogated, and the Temple destroy'd. *St. Stephen*, however, Vindicated his Doctrine from several Passages in the Old Testament, and cast such severe Reflections on the Persecuting Temper of the *Jews*, that they carry'd him in an outrageous Manner, forth from the City, and ston'd him.

A Prayer for the Day.

O Lord, grant that in all our Sufferings here below for the Testimony of the Gospel, we may, like *St. Stephen*, steadfastly look up to Heaven, and by the Firmness of our Faith, bless them who persecute us. And this we beg for the Sake of thy Son Jesus Christ our Lord. *Amen.*

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Thursday XXVII.

ST. John the Evangelist was by Birth a *Galilean*, the Son of *Zebedee* and *Salome*. He and his Brother *James*, were named by our Saviour himself, the Sons of *Thunders*, for their peculiar Zeal and Fervor for his Honour. He was our Saviour's greatest Favourite, and it was to his Care that he entrusted the blessed Virgin his Mother, who liv'd with him in all Probability till the Day of her Death. She went with him however to *Ephesus*, from whence he was carried Prisoner to *Rome*, on account of the Doctrine he preach'd. In the Year of Christ 92. he was condemn'd to be thrown into a Cauldron of boiling Oil, but being miraculously Preserv'd, came out alive; afterwards he was banish'd to the Isle of *Patmos*, where he wrote his *Revelations*. He was afterwards recall'd by *Nero*, and then return'd to *Ephesus*. He wrote his three Epistles in order to confute the Heresy of *Basilides*, and such other *Hereticks* as deny'd the Divinity of our Saviour. Last of all, he wrote his Gospel to supply the Omissions of the other *Evangelists*. He died in the 90th Year of his Age.

A Prayer for the Day.

O Gracious God, we beseech thee to illuminate the Hearts of all Christians by the Evangelical Light manifested in the New Testament, that they may walk honestly as in the Day, and as Children of Light, and after this Life, spent in Conformity to the Holy Doctrines therein reveal'd, they may have the Light of everlasting Life. And this we beg for Jesus Christ his Sake. *Amen.*

Friday XXVIII.

The Innocents DAY.

THE Celebration of the Martyrdom of the *Innocents*, by order of the Cruel *Herod*, was
antient. Ter-

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Tertullian reckons them among the Martyrs, and so does *St. Cyprian*, and *Prudentius* has compos'd a Hymn to be sung on their Festival.

A Prayer for the Day.

O Lord God who out of the Mouths of Babes, and Sucklings hast ordained Strength, and made'st the young Children of *Bethlehem* who were slain by *Herod*, to glorify thee by their Martyrdom, we beseech thee so to enable us, by mortifying our Members, that we having every Vice kill'd in us as the Children were in that Massacre, and that by leading holy Lives, we may glorify thy holy Name. And this we beg for the Sake of Jesus Christ our Lord. *Amen.*

Saturday XXIX.

RULE of LIFE.

PRETEND not that the Incumbrances of human Affairs make you neglect the Duties of Religion; for the Things of another Life are so transcendently glorious, when compar'd with our momentary Enjoyments, that whoever makes such frivolous Excuses, shews the Greatness of his Covetousness, and the Weakness of his Faith.

Sunday XXX.

(Being the First after Christmas)

Of our DUTIES to GOD.

THE chief part of our Duty to God, consists in the constant Practice of all the Virtues in general, as Occasions offer through the whole Course of our Lives; and in looking upon them as the eternal and unalterable Laws, which he has given us to act by. To which we must add, the great Veneration of his Power and Wisdom, a Fear of offending his Justice, an entire Reliance on his Goodness and Providence, a Resignation to his divine Will. with Prayer and Thanksgiving for all his Mercies, always regarding this Life as a State

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State of Probation and Tryal only, in which, according as we behave our selves well or ill, we shall be rewarded or punish'd in another.

Monday XXXI.

SILVESTER succeeded *Miltiades* in the Papacy of *Rome*, A. D. 314. He is said to be the Author of several Rites and Ceremonies of the *Romish* Church, as of Asylums, Unctions, Palls, Corporals, Mitres, &c. He died in the Year 334.

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